THE

CHRISTIAN ADVOCATE.

JUNE, 1828.

Religious Communications.

MEMOIR OF THE REV. JOSEPH EASTBURN.

(*Continued from p.* 200.)

Unhappy consequences of Mr. Eastburn's acting as a catechist and exhorter without a regular designation; the manner in which the evil was arrested; Mr. E.'s examination and qualified licensure by the Presbytery of Philadelphia.

In an early part of the summer of 1799, a collegiate pastor of the church to which Mr. Eastburn belonged, was ordained; and publick worship was, in consequence, regularly celebrated, twice on the Sabbath—at Campington, as well as in the associated church in the city. The urgency therefore which had led to Mr. E.'s employment as a catechist and an exhorter, was now terminated. But his labours had been so acceptable and so evidently blessed, that he thought he ought not to discontinue them; and for the same reason, his pastors were reluctant to attempt to lay him under any restriction. He therefore continued, for nearly six years, to exhort on the evenings of the Lord's day, and at some other times, both in the Northern Liberties of the city and in several other places. Toward the latter part of this period, the ill effects of Mr. E.'s appearing as a publick teacher, without any regular call or appointment to such an office, became painfully manifest. Several individuals, utterly unqualified to teach and admonish others, became exhorters and leaders in religious meetings; and considered themselves entitled to assume these characters, in consequence of being able to plead the example of Mr. E. The evil was increasing, and the embarrassment it occasioned to the pastors of the church to which these unauthorized teachers chiefly belonged, was not small. To endeavour to arrest the evil by an explicit prohibition, would, it was thought, hazard the peace of the congregation; and to suffer it to proceed, seemed inconsistent with a faithful discharge of duty. In these circumstances the irregularity was corrected, in a manner which the writer of this memoir has always considered as peculiarly providential, and as laying him under special obligation to Divine grace and goodness. The facts were as follows—The writer had been so occupied in the course of a certain week, that Saturday had arrived, without his having even selected a text for a discourse on the following day. On opening the New Testament with a view to such a selection, one of the first passages that met his eye, was Gal. vi. 3—"For if a man think himself to be something, when he is nothing, he deceiveth himself." The determination was immediately formed to discourse on these words, and to show how, in religious concerns, this text is verified, in a variety of instances. Five such instances occurred, and were rapidly minuted

down, before the connexion of the text was carefully examined, or a commentator consulted. On looking into Doddridge, it appeared that in his opinion, the words were specially intended as "a caution against vainglory and an overweening opinion of ourselves;" and in a note he states it to be the opinion of Mr. Locke, that the following verse has a particular reference to false teachers. This immediately suggested that a sixth particular might consist, in an application of the text to those who take on themselves the office of publick teachers of religion, without either qualifications for, or call to such an office. But it was speedily resolved to omit this, lest in the particular circumstances of the congregation the contemplated application might appear to be too pointed, and thus be productive of disturbance. To this resolution, however, the pastor on a little reflection found he could not adhere. The words—"not handling the word of God deceitfully," flashed on his mind, with a force which almost made him tremble. He saw that if the text he had chosen rendered the particular in question peculiarly applicable to his charge, this was so far from furnishing a reason for the omission of that particular, that it formed an imperious demand that it should be retained, and be distinctly and prominently presented. It was accordingly retained, and made the last of the series. The effect was salutary beyond all expectation. The impression produced by this discourse was powerful, and yet, so far as was ever known to the pastor, not offensive. The unqualified exhorters never again, it is believed, attempted to speak in publick. But on the Wednesday morning following, Mr. Eastburn came to his pastor, and in a long conversation opened his mind freely. He said that the sermon he had heard on the Sabbath, had deprived him of sleep, and had led him to close self examination. He appeared to be particularly distressed with the apprehension, that he had been "thinking himself to be something, while he was nothing." Such, he was told in reply, was not the estimate made of him by the preacher, either when the sermon was delivered, or at any other time; but on the contrary, that he was believed to be qualified to do good, and that he had done good, by taking the lead in social exercises of religion; still that it should be our care to do good in such a way as not to do harm at the same time; and that he could not but be sensible that his example had furnished a plausible pretext, for some who were wholly unfit to discourse publickly to others on the great doctrines of the word of God, to assume the awful responsibility of doing it. The result was, that he threw himself entirely on his pastor to direct him how to act; and was promised that his case should receive the most serious and deliberate consideration. This conversation, which lasted from early in the morning till one o'clock, took place, as appears from the writer's diary, on the 12th of December, 1804, and the writer has often looked back to the circumstances which led to it, and the consequences which followed it, as furnishing for him a subject for humble gratitude to God—gratitude that he was, without plan or design on his part, in a sort compelled to do that which not only arrested the progress of evil, but opened the way for the eminent and extensive usefulness of the holy man whose memoir he is now writing.

It was so ordered in providence, that about four years before the occurrence just stated, a plan had been devised for providing a chaplain, of the Presbyterian denomination, for the Jail, Hospital, and Bettering House of the city of Philadelphia. This plan, with some considerations urging its adoption, had been printed in a pamphlet form, and distributed among those who,

it was supposed, were likely to favour it and render it effective. But no suitable candidate for the deficiency could be named, and hence the whole plan met with opposition from some, and with indifference from many; and the present writer, by whom it had been drawn up, had already considered his attempt as finally abortive, when he found himself pledged to consider the case of Mr. Eastburn, and advise him as to the course he ought to pursue. It did not require much meditation to think of him as a fit person, and in some respects the fittest that could be found, to act as a chaplain to the publick and charitable institutions which have been mentioned. The management of those institutions was much in the hands and under the influence of the Friends or Quakers; and with them the very circumstance that Mr. E. was not a regular clergyman of the Presbyterian church, would render his stated access to these establishments more easy and acceptable, than if he had been clothed with the regular clerical character. With others, also, who had been hostile or indifferent to the plan first proposed, Mr. E. was highly popular; and that he was admirably qualified to perform the duties of a chaplain to those who were in a state of suffering, whether through misfortune or crime, was admitted by all. After therefore consulting with a number of his friends, and finding that Mr. E. was cordially willing to accept of the appointment contemplated, the writer determined to endeavour to obtain in his behalf, from the Presbytery of Philadelphia, a designation to the duties of a chaplaincy; with a license also, to exhort and pray with Christian assemblies generally, as opportunity might offer. Accordingly, the memorial recited in the minute of the Presbytery which will presently appear, was drawn up, and subscribed by a number of influential individuals. During the interval between Dec. 12th, 1804, and May, 1805, the impression of the writer is (but without a distinct recollection) that Mr. E. did not often, if ever, address promiscuous assemblies; but confined himself chiefly to taking a leading part in meetings for prayer and religious conference, to the visitation of the sick, and to conversations with individuals whose minds were seriously exercised in regard to their spiritual state.

The following extract from the minutes of the Presbytery of Philadelphia, will sufficiently explain the whole process by which Mr. E. was regularly authorized to perform the duties of a religious teacher, the conditions and limitations under which the authority was granted, and the examination to which he was subjected when the grant was made. The Presbytery was remarkably harmonious in all the discussions which took place at the time, and entirely unanimous in the result.—A venerable member, now deceased, remarked to the writer, after the adjournment, that he thought a divine influence had most sensibly pervaded the judicature of the church on this interesting occasion.

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"At a meeting of the Presbytery of Philadelphia, May the 14th, 1805—

"Present Drs. Green and Blair; Messrs. Irwin, Davenport, Russel, Milledoler, Latta, Boyd, Potts, and Janeway, ministers.

"A memorial signed by a number of members of several Presbyterian congregations in Philadelphia, was brought in, read, and is as follows—

"'*To the Reverend Presbytery of Philadelphia.*

"'We the undernamed inhabitants of Philadelphia and the liberties thereof, beg leave to lay before Presbytery the following memorial, viz.

"'We represent that the circumstances of those who are confined in the Bettering House, Gaol, and Hospital of the City of Philadel-

phia, in being deprived of the instructions and consolations of religion, are calculated deeply to affect the minds of those who suitably estimate the value of evangelical truth, and know the worth of immortal souls. Influenced by the consideration of these circumstances, a number of the ministers and other members of the Presbyterian churches in Philadelphia, did about four years since, devise and endeavour to execute, a plan for committing to a regular Presbyterian minister, the charge of the unhappy people in the publick establishments mentioned. This plan is herewith submitted to the Presbytery, that our views and designs, and the reasons which in our opinion justify them, may the more distinctly appear. For though we do not propose exactly to adopt the plan which is exhibited in the printed pamphlet, yet the considerations by which it is supported, are those which still influence us.—But we beg leave to remark, that the plan thus exhibited to the Presbytery, was not carried into effect at the time it was devised and printed, principally because a suitable and popular candidate, for taking the charge of the establishments in question, could not be held up to those who were requested to subscribe for his support; and till the present hour the whole business has been suspended, for this reason. In the mean time the ministers and members of various religious denominations have occasionally visited the Bettering House and the Gaol, and spoken to the people who are there confined. Among those who have performed these acts of religious charity, none has been so assiduous as Mr. Joseph Eastburn, a member in full communion with the 2d Presbyterian congregation of this city, and none, we truly think, could be more acceptable or useful than he. We do, therefore, with all deference to the reverend Presbytery, respectfully submit it to their very serious consideration, whether it might not be highly advantageous to the interests of religion, if the said Mr. Eastburn should be by them appointed a catechist or evangelist, for the express purpose of taking the charge, under their direction, of the Bettering House, Hospital, and Gaol of this city; with permission, also, as occasional opportunities might offer, of speaking to others on the great subjects of religion. It is, no doubt, well known to the Presbytery, as it is to the undersigned, that Mr. Eastburn has been for some years, in the practice of exhorting smaller or larger assemblies of the people on the concerns of their souls, and that his labours have been very acceptable to many. If he should receive authority from the Presbytery to continue this practice, with the special designation of the publick institutions mentioned, as his particular charge, and under the control of the Presbytery, would it not rather prevent, than become a precedent for, the violation of the established order of our church? Could it be pleaded as a precedent for introducing men into the ministry, indiscriminately, without those literary qualifications, or that regular process of trial, usually demanded? Would it not rather be analogous to what other Presbyteries have lately done, and the General Assembly approved? This we fully submit to the wisdom of the Presbytery; being ourselves sincerely attached to the excellent order established on this subject generally, by the constitution of our church. We have, on the whole, nothing further to add, but that we know that Mr. Eastburn is so well esteemed in the city, that the appointment we suggest would immediately render practicable the plan for supplying the institutions in question, with regular religious instruction and visitation; that his acceptance among other denomina-

tions is such, that he would be likely to obtain their countenance and approbation in this work; that the very circumstance of his not being a regularly ordained clergyman of our church, would of itself facilitate his entrance into the institutions contemplated; and that if Presbytery, as we hope may be the case, shall find their way clear to authorize him to take the charge of these establishments, we the undersigned are ready to use our endeavours to obtain for him such a salary as may enable him to devote his time to this important work.'

'*Philadelphia, May*, 1805.'

"This memorial was made the subject of much deliberation, inquiry, and discussion.—In the course of which it appeared, that Mr. Eastburn, to whom the memorial refers, has received baptism for himself in adult age, though he he had been baptized in infancy; and was still disposed to consider infant baptism in a different light from that in which it is viewed by our church, though *he* has always remained in communion with that church, and shown no disposition to urge his peculiar sentiments on others. On the whole, after a careful consideration of the case, the Presbytery, feeling most sensibly the importance of providing for the religious instruction and assistance of the unhappy persons confined in the places mentioned in the memorial, and desirous at the same time to do nothing contrary to the principles and usage of the Presbyterian church, determined to specify distinctly the conditions on which they would agree to take Mr. Eastburn under their patronage. These conditions were the following—

"1. That he adopt the Confession of Faith, catechisms, government, and discipline of the Presbyterian church, (the article of baptism alone excepted) and agree to walk by them as the rule of his faith and practice.

"2. That he be willing to engage, and do engage, that on the subject of baptism (retaining his own sentiments) he will leave those with whom he may have intercourse, in the undisturbed possession of their creed and opinions; and that whenever applications shall be made to him in regard to baptism, he will direct the applicants to some regularly ordained minister.

"3. That in receiving from this Presbytery authority to teach, he do not consider himself a candidate for the pastoral office.

"4. That he agree to submit, in the discharge of his duty, to the directions that shall from time to time be given him by Presbytery.

"5. That the authority to teach which may be conferred, shall cease whenever the Presbytery, or Mr. Eastburn, shall judge its continuance to be no longer expedient.

"6. That in the execution of the trust that may be conferred by Presbytery, it be understood that he will in all respects endeavour to avoid giving offence, by taking care not to violate unnecessarily the sentiments and opinions of those among whom he may be called to labour, and by the exercise of an exemplary humility, prudence and condescension.

"Mr. Eastburn was then introduced to the Presbytery, and the above conditions were twice read, and he fully agreed to each and all of them as reasonable and proper, and as forming the system by which he would act in the execution of the trust which the Presbytery might commit to him, in consequence of the prayer of the memorial.

"Presbytery then conversed with Mr. Eastburn on his experimental acquaintance with religion, and questioned him on some of the leading truths and doctrines of the Christian system, and having obtained entire satisfaction on these sub-

jects, came to the following resolution, viz.

"*Resolved*, That Mr. Joseph Eastburn be, and he is hereby authorized, to explain and discourse on the sacred scriptures, to catechise and exhort in the Gaol, Alms House, and Hospital, of the city of Philadelphia, and also, as occasional opportunities may offer, to speak to collections of people in other places, on the concerns of their souls.

"Ordered, that the stated clerk furnish Mr. Eastburn with an attested copy of the preceding memorial, and of the subsequent proceedings of Presbytery relative to him.

"Extract from the Minutes of the Presbytery of Philadelphia.

"GEORGE C. POTTS,
Stated Clerk."

TRANSLATION OF MARCK'S MEDULLA.

(*Concluded from p.* 154.)

XIX. Natural religion is insufficient to the attainment of salvation; because, 1. It does not inform us who the true God is, John xvii. 3—"This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." 2. It communicates no knowledge of Christ, Acts iv. 12—"Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." 3. The Gentiles are said to have formerly lived without the hope of salvation, "*having no hope and without God in the world.*" 4. Because there is no justification by works; and the gospel system is not discovered by the light of nature.

XX. Pelagians and Socinians nevertheless maintain, that the religion of nature is sufficient for attaining salvation. They say, 1. *That whatever may be known of God is manifest by the light of nature.* Rom. i. 19. Answer: The light of nature does not manifest what revelation teaches as necessary to be believed and understood. They say, 2. *That men are pronounced inexcusable on the principles of natural religion*, Rom. i. 20. Answer: Although these principles remove any solid or specious pretext for unbelief, they by no means remove every one that may be called vain. 3. *They affirm that natural religion leads to repentance.* Rom. ii. 4—"Not knowing that the goodness of God leadeth thee to repentance?" Answer: Not, however, to the saving grace of repentance. It rather drives than leads the sinner by any suitable way fairly pointed out. Besides, this passage probably refers to the extraordinary favour of God manifested to the Jewish nation. 4. *Excusing thoughts are said to be suggested by the religion of nature*, Rom. ii. 15. Answer: They do not however excuse the transgressor at all times, in all respects, and in the right way. 5. *It is said that natural reason affords discoveries of the Deity*, Acts xvii. 27. "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." Answer: It discovers his existence, but leads to no gracious communion with him.

XXI. Natural religion in the abstract is not at variance with revelation, for truth is always consistent with truth. In reality, it never exists in the abstract, and since revealed religion may be found in its purity in the Scriptures, whenever a repugnance is discovered between them, the former should give way to the superiority and certainty of the latter.

XXII. The end of natural religion is not the salvation, but chiefly the conviction of men, that they may be without excuse, Rom. i. 20, and that a more effectual restraint may be imposed upon the actions of man, or the exterior of the community.

XXIII. The insufficiency of na-

tural religion demonstrates the necessity of revealed religion. This has been the effect of it in past times on heathen nations.

XXIV. Revealed theology is either *habitual* or *systematick*. The former is interwoven with our intellectual principles in a supernatural way, and is of a complex nature. Hence the various terms applied to it, such as *knowledge, wisdom, understanding*. 2 Pet. iii. 18; James iii. 17; Deut. iv. 6.

XXV. Systematick theology, considering its branches and the mode of investigating them, is variously divided, but chiefly into *didactick* and *polemick*, and likewise into *positive* and *scholastick*. Of these departments, the first is not so much restricted by the rules of logick as the latter, which, according to a very useful and ancient practice, is conducted in a severer and more methodical manner.

XXVI. That theology in particular is called *Scholastick*, which for many centuries obtained in the schools of the priests, and together with its authors has been branded with deserved contempt, for the manner in which they introduced the authority of fathers and philosophers, for the strangeness or falsity of their arguments, for their barbarous and obscure terms, and for the neglect and obscurity in which they buried the scriptures. We do not deny that with the trifles of the schoolmen there were mingled some commendable maxims in philosophy, brief sayings, and even portions of Divine truth.

XXVII. The definition of Theology is *that system of doctrine in which the true religion is communicated by revelation from God to man as a sinner, in order to his salvation and the glory of God.*

XXVIII. It is called *doctrine*, John vii. 16, 17—"Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself." Tit. i. 9—"Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." It is rather *practical* than *theoretical*, because all knowledge leads to practice, and has special reference to it. John xiii. 17—"If ye know these things, happy are ye if ye do them." 1. Tim. i. 5—"Now the end of the commandment is charity, out of a pure heart, and *of* a good conscience, and *of* faith unfeigned." It is objected, 1. That it is called *knowledge*, John xvii. 3—"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." We reply that knowledge is conjoined with practice, and is itself practical. 2d. Objection. The object of theological knowledge, which is God, has nothing *practical* in its nature, and exists separately from any consideration of human practice. Answer: The knowledge and worship of God is altogether practical. 3d. Objection. The *synthetick* method is that which belongs to theology. Answer: Whatever method is adopted is an arbitrary matter, and it varies with various theologians.

XXIX. The theological system of doctrine is also *dianoetical* [i. e. it is conversant about conclusions and consequences], on account of the conclusions deduced from premises. The proof of this is derived, 1. From the example of Christ and the Apostles, Matt. xxii. 31, 32—"But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." 1 Cor. xv. 12—"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" 2. From the command to "*search* the scriptures." 3. From the fact that

the uses of scripture cannot be attained without the deduction of consequences. 2 Tim. iii. 16—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

It is falsely said by the Anabaptists, that *reason* and *philosophy* are discarded by Paul: 2 Cor. x. 5. Col. ii. 8—"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." These passages are evidently to be restricted to corrupt reason and philosophy. The same opinion is in part maintained by Lutherans and Papists, who reject our conclusions *a posteriori*, on the ground that men have no right to give a "private interpretation" to scripture; whereas, Peter, in that passage (2 Pet. i. 20,) does not deny to private men the privilege of interpreting scripture, but only of interpreting it in their own peculiar way, or in such a way as is suggested by their own mere pleasure.

XXX. The remaining principal objections are, 1. That conclusions are not a matter of revelation. *Answer.* Not indeed explicitly and in a formal manner, but impliedly, and materially. 2d objection, They have their foundation in reason, which is fallible. *Answer.* The province of reason is simply as an instrument to connect them together. Nor is it always fallible. 3d objection, Reason is blind. *Answer.* The reason to which we refer is that which derives its light from the word and the Spirit of God. 4th objection, People in general do not comprehend inferences. *Answer.* This is not true of those legitimate and proximate inferences, which the logick of nature teaches every body.

XXXI. The distinction maintained by Papists between *conclusions theological*, and *conclusions of faith*, is not admissible: because all the truth fairly deduced from scripture, by whomsoever done, should be believed, though all are not equally necessary to salvation.

XXXII. The *foundation* of theology is the word of God alone; not the decrees of synods; nor the *dicta* of fathers; nor the testimony of the senses; nor human reason. The last however is very useful in the study of theological science. It is serviceable in a three-fold way—by way of *inference*, *comparison*, and *illustration*. Reason has also another important province—that of setting forth known and admitted truths, such as are learned even from nature, and of establishing the probability and possibility of the mysteries of faith.

XXXIII. The foundation of theology should therefore be one of absolute infallibility, and independent authority. The revelation of the word of God in former times was communicated in various ways; sometimes through the ministry of angels; at others, through the medium of bodily appearances; by the utterance of a voice; by a vision in a trance; by dreams; by illuminating the understanding; and finally, by *Urim* and *Thummim*. The only way in which revelation is communicated to us, at the present day, is through the scriptures.

XXXIV. The *object* of theology is the true religion, or the knowledge and worship of God. Nor is it man only that bears a relation to this object, but the other works of God also.

XXXV. The *subject* of theology is man, considered as fallen from the state of innocence. Ps. xix. 8—"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." 2 Tim. iii. 17—"That the man of God may be perfect,

thoroughly furnished unto all good works."

XXXVI. The *end* of theology is, first of all, the *glory* of *God*. Prov. xvi. 4. 1 Pet. ii. 9—"The Lord hath made all things for himself: yea, even the wicked for the day of evil." "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." Next, the *salvation of men*. John xx. 31—"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Tit. i. 2—"In hope of eternal life."

SCEPTICISM IN CONTRAST WITH TRUE RELIGION.

We have been favoured with a copy of the following extract of a letter from one religious friend to another, giving an account of the conversion of a sceptick. We think it in every view worthy of a place in our miscellany; but we were particularly struck with the contrast which it exhibits between scepticism and true religion, as *a source of present happiness*. There is scarcely a more common or a more fatal delusion, especially among the gay and the aspiring, than that religion is cheerless and gloomy. The exact contrary is the truth. Infidelity and irreligion are, especially in adversity, heartless, cold and comfortless; while genuine piety, not only ensures that eternal future felicity which would render it eligible even at the expense of a whole life of sadness and privations, but it is, also, the present and immediate source of the most delightful peace, and consolation and joy, which the soul of man can know on earth.

Extract of a Letter.

"Believing it to be the duty and privilege of a child of God, to bear in mind the manifestations of the rich and distinguishing grace of God, as extended towards himself and his fellow sinners, I sit down, with mingled emotions of wonder, astonishment, adoration and heart-felt satisfaction, to write, as far as I can recollect, what I have heard with my own ears, and what others have told me, of the power of divine grace, and the rich mercy of my God, as displayed in the conversion of a friend of mine, whilst on his sick bed. For several months past, this friend had had his mind more or less exercised on the subject of religion. He had been reading the sacred Scriptures, with a desire to believe their truths and obey their precepts: but he found darkness, mystery and uncertainty, still rested upon his mind, in respect to this great subject. At this time, Dr. Alexander's *Evidences of Christianity* was put into his hands, by a Christian friend. The perusal of this book cleared up every doubt, and opened his eyes to the importance of making religion a personal concern. From that time, he sought by prayer and reading the Scriptures, the favour of God—the pardon of sin, through the mediation and intercession of the Lord Jesus Christ. His mind grew more and more interested on this subject, until he became much oppressed and distressed. A sense of his guilt made him fear and dread, lest he should not find mercy and pardon at the hand of God. He expressed his fears to his Christian friends, and they pointed him to the Lord Jesus Christ, as able and willing to save every weary and heavy laden sinner. On Tuesday morning the 17th of May, (1826,) he felt his burden removed, and a peace and joy ran through his soul, to which he was before a stranger. His affections, which before had been fastened to earth, were now loosed; the sting of death was taken away; and every power and affection of the soul was at once running out, and

fixing upon God, as an object worthy of his supreme love, and highest praise. His views, desires and enjoyments, seemed at once changed; 'old things had passed away and all things had become new:'—He was taught to speak a language which a little while before was unknown to him; he was brought to choose for his companions a class of persons whom he once looked upon as a deluded, enthusiastic, narrow-minded people. His language on this subject was such as this—'Oh! that I could express the happiness I feel; the gratitude that fills my heart, the resignation I feel to the will of God—I once dreaded a sick and dying bed, death had terrors to my mind which I could never shake off; and when I thought of the separation which death would occasion between me, and my dear wife and children, my soul would recoil at the very thought—I could not bear to dwell upon it. But, now I am willing to give them up.' At another time, speaking on this subject, after taking into his arms a dear infant child and returning it to its mother, he observed, 'I feel that I can give you, and all my children up to God, as willingly as I return this child to you—as you know better what to do with it than I, and will take better care of it than I could—so the Lord knows and will take better care of you than I could.' Speaking of the enjoyments that were to be found in the service of God, he observed, 'If I could have known the happiness which religion afforded, I would have embraced it twenty years ago.' When visited by his Christian friends, he manifested great satisfaction at seeing them; and expressed his gratitude to the Giver of all blessings, for having sent his Christian friends to see him. In a conversation which he had with me, I was much gratified. He mentioned the instruction he had derived from reading Dr. Alexander's Evidences of Christianity, and that it was his opinion that no person who would read that work with an unprejudiced mind, would fail to be convinced that the Bible was a revelation from God. He spoke of the great change that had passed upon his mind with respect to the children of God, that he once was prejudiced against them, and felt an aversion to their society; but he now looked upon them in a very different light, and felt such an affection for them as he could not well describe. Being asked by a minister of the Gospel, if he thought he could do any thing towards his own salvation; he answered, 'No:—his dependence was upon Christ, that he was conscious he was a sinner before God, and that every thing he did was mixed with sin. Nay, that his very thoughts were sinful.' At times his heart was so filled with gratitude to the Divine Being that he could only manifest it by weeping: and a consciousness of his unworthiness would make him sometimes exclaim, 'Oh! I feel thankful for this morsel of bread.' At another time, when a friend asked him about the change which had passed upon his soul; he observed, 'I am afraid of being deceived, or of deceiving others. I want to be very certain of building upon that sure foundation Christ Jesus: I feel my need of an understanding heart, to know aright the things which belong to God.' At another time, when his evidences were bright, he exclaimed, 'I would not give up my hope in the Lord Jesus Christ for a thousand worlds.' He would sometimes say, 'sweet is the name of Jesus;' on another occasion, when a Christian friend repeated the following verse of a hymn—

'Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there'—

He said, 'Yes, my head rests upon his bosom.'

Having presented my friend with the book of promises by Clarke; he

sent for me into his room on Monday morning, and on approaching his bed side, he took my hand, and said, 'My Christian friend, I cannot tell you how thankful I feel that you have put into my hands this little book; I have derived much comfort and peace from these promises; I feel they are suited to my case; they come home to my heart. Indeed, I find that my views and feelings have undergone such a change that I cannot doubt but that I have experienced the new birth. What but religion could have effected this wonderful change. Until lately I have so dreaded a dying bed, a separation from my friends, that I have often wished I could be hurried out of the world without a moment's warning. But, all this fear and dread has been taken away; and I feel as little concern about dying, as I do about eating; and my present feelings I would not give up for ten thousand worlds.' I observed to him, that he would not be ashamed to tell all his friends what a dear Saviour he had found. He replied, 'No—not ashamed; I would rather glory in it; and I should like to have an opportunity of telling some of my friends what I have experienced, and to point them to religion as the only source of real enjoyment: so far from feeling ashamed, if I were able to go into a worshipping congregation, and was endowed with the gift of a preacher, I should feel no embarrassment in exercising that gift.' On Tuesday morning I had some conversation with my friend which fully satisfied my mind that his change was the effect of the illuminating, life-giving, renovating influences of the Holy Spirit upon his heart. I asked him what part of the sacred Scriptures he found most instructive; he said, the Psalms,—as they expressed most fully the feelings and desires of his heart. He then called for the Bible, and read the 23d, 24th, 25th Psalms, as those which he was particularly attached to. He said, the 23d breathed the desires of his heart, and that he wanted to make the language of this Psalm his own. The 24th he loved to read, because it treated of the power and glory of the Divine Being. With the 25th Psalm he was very familiar. It furnished him with matter for prayer; and the fourth verse was so very descriptive of the desires of his soul that he had repeatedly used those very words when supplicating a throne of grace, 'Shew me thy ways, O Lord, teach me thy paths;' for, he said, if the Lord would teach him, he knew he should find repentance and salvation through the Lord Jesus Christ. He observed that the first time he read the Scriptures after he found spiritual comfort, he opened to the 62d Psalm, and it was so very descriptive of the feelings of his soul, that he could not refrain from shedding tears of joy and gratitude. The Psalm commences, 'Truly my soul waiteth for thee, from God cometh my salvation.' I remarked, if these Psalms had been put into his hands a year ago, they would have been as unintelligible to him as to his little son. He said, 'Yes, I needed an understanding of these things, I felt my want of that spiritual wisdom, of that teaching which God alone can impart.' Soon after he received a manifestation of God's distinguishing grace in the pardon of his sin, he said, 'Fill the house with *praise*.' And it has been well filled ever since, with the high praises of God."

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We are not informed whether the subject of the preceding narrative recovered from his sickness, or whether it terminated in death.—In either event, the change he experienced was infinitely important. We have in our hands two other communications, stating the benefit derived from Dr. Alexander's Evidences of Christianity; and we have ourselves heard from the lips of one individual a relation of the effect

produced on his mind by the reading of that little volume, quite as interesting as any other with which we have become acquainted. What seems remarkable is, that in every instance that has come to our knowledge, the conviction of the truth of the Holy Scriptures derived from that book, has not ended in barren speculation, but has apparently terminated in a sound conversion; or in exercises which might be expected to eventuate in such a happy manner. The author, we are certain, could receive no reward of his pious labours comparable to that which a knowledge of these and such like facts will afford; and the facts ought to operate as a powerful inducement to circulate this publication as widely as possible. This is a "labour of love" which we earnestly recommend to our readers.

Miscellaneous.

OVERTURE TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH ON THE SUBJECT OF MISSIONS.

The preliminary observations contained in the following Overture, we have wished to bring before our readers for a considerable time past. We believe them to be founded in unquestionable fact, and in scriptural truth, and as worthy, therefore, of the very serious consideration of every member of the Presbyterian church. The space which they occupy in our pages, we verily think could not be better filled than by their insertion; and as the printed pamphlet which contains these observations has been laid before the General Assembly, and given rise to animated discussions in that body, we have supposed that it might be desirable to our readers to see the whole—A few additional remarks will be subjoined to the Overture.

An Overture to the General Assembly of the Presbyterian Church in the United States, for an Improved Organization of the Board of Missions under the Direction of the said General Assembly.

PRELIMINARY OBSERVATIONS.

IT is a fact, equally notorious and lamentable, that the Presbyterian Church in the United States is not, at present, taking that interest, and making those exertions, in behalf of the sacred cause of missions, which, from her wealth, her extent, and her numbers, might reasonably be expected. The remissness, indeed, of this church, in sending the gospel to the destitute, is believed to be such, as may well render her members fearful of the marked frowns of her divine and glorified Head, who, after he had paid with his precious blood the price of her redemption and was just going to "ascend up on high," left it as his parting command to his church, "to preach the gospel to every creature."

The present inactivity of the Presbyterian Church in missionary operations is the more remarkable, and the more inexcusable, because it has succeeded to a state of things, of a far different character. The time was, when this was the most missionary church in the United States of America. From a presbytery of six ministers, organized in Philadelphia about the year 1704, she has extended her bounds in all directions, till they have reached to Maine and Montreal on the east and north, and to the Missouri and the Floridas on the west and south: and that this whole territory has been gained to the Presbyterian Church as the effect of domestick missions, may be proved, beyond a question, from authentick records.

Nor have missions to the heathen been heretofore neglected by this church. David Brainerd, whose missionary spirit and character have become a kind of standard for modern missionaries, and whom Henry Martyn distinctly proposed to himself as a model—David Brainerd was a Presbyterian minister. He was ordained for the special purpose of being a missionary by a presbytery in New Jersey; of that presbytery he remained a member till the time of his death; and his most important and successful labours among the Indians, were performed within the bounds of the Synod of New York. He received indeed a pecuniary allowance from a society in Scotland; but his labours were directed by their correspondents and commissioners in America, who were all Presbyterians. His brother and successor, John Brainerd, was also a Presbyterian minister, and received his support chiefly from the contributions of those who belonged to this denomination. Nor were these the only men employed in Indian missions, in the earlier periods of this church. In the year 1766, Mr. George Duffield, (afterwards Dr. Duffield) and Mr. Charles Beatty, were sent on an exploring mission, through some hundred miles of wilderness, and preached with acceptance to the Indians, on the banks of the Muskingum: and in the following year, two other missionaries were sent into the same region.

The revolutionary war of our country suspended, for a long period, all missionary operations among the aborigines of our country; except that the indefatigable and exemplary Moravian brethren, feebly maintained, at the risk and the loss of many lives, some of their missionary stations.

Subsequently to the revolutionary war, and the formation of the General Assembly, Indian missions were instituted and patronized by the Presbyterian Church, for a number of years before any other church in our land, except that of the *Unitas fratrum*, was engaged in this noble enterprise. Under the auspices of the General Assembly, and at an expense of more than ten thousand dollars, the Rev. Gideon Blackburn established Indian schools, and performed other arduous and successful missionary labours, among the Cherokees. For the happy success in Christianizing and civilizing that tribe of Indians, which has recently been seen, the way was prepared by a Presbyterian missionary—He laboured, and after he withdrew from the field, the missionaries of the American Board entered into his labours, and under the Divine blessing, are now witnessing the happy effects of the fidelity and efforts of themselves, and of him who preceded them.

The Board of Trust, also, of the Western Missionary Society, composed of members of the Synod of Pittsburg, and aided by an annual allowance from the funds of the General Assembly, prosecuted several Indian missions, with a most commendable zeal, and with some encouraging appearances of success. The late war terminated, or suspended, one of these missions. It was however afterwards renewed, and partially continued till within two years past; but since that period, it has been wholly relinquished. Other missionary stations, once occupied by the Western Board, have also been relinquished to the American Board.

In the year 1818, measures were adopted by the General Assembly to form, in concert with the Reformed Dutch Church and the Associate Reformed Church, a missionary establishment on an extensive scale. It received the title of The United Foreign Missionary Society. This society, at a very large expense, sent missions to the Indians on the northern, western,

and southern frontiers of our country: but two years since, this society was also merged in the American Board of Foreign Missions: and within the current year, the only remaining fragment of an Indian mission in the Presbyterian Church, was resigned to the same board, by the Synod of South Carolina and Georgia, by whose exertions it had with difficulty been sustained.

Thus it appears, that the Presbyterian Church, in its distinctive character, has not, at present, a single heathen mission—is, in this respect, without "a local habitation or a name," in any region of the earth, covered by five hundred millions of immortal beings, who have never heard of the name of the Saviour.

It ought also to be mentioned, that a zealous effort was made, by the Standing Committee of Missions of the General Assembly, to establish regular missionary operations among the unhappy African race, in the southern section of our country; which, after some continuance, was terminated, by circumstances which could not be controlled.

The management of domestick missions, however, has, as yet, been partially retained by the General Assembly of our church. The Board of Missions, instituted by the Assembly in the year 1818, has done as much as its means would permit—as much, it is confidently believed, as, with the same means, has been effected by any other missionary association in the American Union. But those means, always scanty, have, for several years past, been suffering a continual diminution. The funds, put at the disposal of this Board, once amounted yearly to five thousand dollars; they now amount annually only to four thousand dollars.*—They sufficed in the year 1816 for the employment of 44 missionaries; the last year they would not admit of the employment of more than 36—Thus, while the demand for missionary services in the waste places of our Zion has been much and mournfully increased, and the wealth of the Presbyterian Church greatly augmented, her Board of Missions, twelve years ago, could employ eight missionaries more than in the present year.

It will doubtless be remarked, by those who have been acquainted with the circumstances of our church for the last fifteen years, that although missionary operations have passed from the judicatures of the Presbyterian Church into other hands, yet to these operations individual Presbyterians have largely contributed; and have also possessed a share of influence, in their direction and superintendence. This, it is cheerfully admitted, takes somewhat from the amount of neglect with which our church would otherwise be chargeable. To have done something, even in this indirect way, is certainly better than to have done nothing. But it is still maintained, that what has been done in this manner, is less than a tenth part of what might and ought to have been effected: and it is believed that the transfer of missionary operations from the church, in its distinctive character, to other associations, is contrary to scriptural example; open to various and serious objections; and till it be corrected, will operate to prevent the rousing of the Presbyterian Church, to those zealous, and united, and mighty efforts, in the sacred cause of evangelizing the world, to which she is loudly called by the word of God, and the aspect of his providence at the present time. It is not doubted that the error of the Presbyterian Church here alluded to, has been committed through inattention—No charge or insinuation of crimi-

* In the Overture laid before the Assembly, the number here stated was in figures; and by an oversight 400 was printed for 4000.

nal design, is intended to be made in these remarks.

But beyond a question, the command to evangelize the world was given to the church—"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo I am with you alway, even to the end of the world." Here is the original precept of the great Head of the church, in relation to this interesting subject. And to whom was it delivered? To the church, distinctively as such. For not only were the apostles, at that time, the governors and representatives of the church on earth; but to teach and administer ordinances, which form the subject of the precept, belong unquestionably to the church, as her peculiar prerogative; they constitute her especial duty; the very design of her institution.

All the examples of scriptural missions exhibit them as sent forth originally by the church *as such;* and as returning to the church to make their report—unless where single apostles, under the immediate guidance of the Holy Ghost, acted for themselves, or gave directions to others, in relation to this high concern. But it appears, that even the apostles themselves, were sent forth *immediately* by their apostolical brethren, or by the whole church—Thus we read, Acts vii. 14, that "when the apostles which were at Jerusalem, heard that Samaria had received the word of God, they *sent* unto them Peter and John;" and v. 25, that "when they had testified and preached the word of the Lord, they returned to Jerusalem"—and although it is not put on record, there can be no doubt, that they reported the effect of their mission. In like manner, we find that when the first mission to the heathen was sent forth, although the missionaries were no other than the great apostle of the Gentiles, and Barnabas, "a man full of the Holy Ghost and of faith," yet of them, it is recorded, Acts xiii. 3, that the church at Antioch "fasted and prayed, and laid their hands on them, and *sent* them away." And to those who sent them they made their report; for we are told, Acts xiv. 26, 27, that they "sailed to Antioch, from whence they had been recommended to the grace of God, for the work which they had fulfilled: and when they had come and gathered the church together, they *rehearsed* all that God had done with them, and how he had opened the door of faith unto the Gentiles." Such, it appears, was the manner in which missions, both at home and abroad, were managed in the primitive apostolick church. By the church, in its distinctive character, were they sent forth, and to the church, in the same character, was the report of the missionaries made.

Will the language of the maxim, that "what you do by another you do by yourself," be applied to this subject, and be considered as a sufficient answer to what is alleged from scripture?—That is, will it be said, that the associations into whose hands the missionary concerns of the Presbyterian Church have passed, are *virtually* the representatives of the church, and that the church may be considered as acting through them? In replying to this, it is readily admitted, that in this great concern the church must employ representatives; her work must be done, in a great measure, by agents, and cannot be performed without them. But then it is maintained, as essential to the duty incumbent on the church, that these agents be appointed by herself; be responsible to herself; be entirely dependent on herself; so that they may be directed, changed, or removed, at the pleasure of the church; and so, likewise, as that the qualifications of missionaries may be judged of by the church, and their deportment

and services be ultimately approved or censured by her.—In a word, the church, *as such*, should act through agents, as merely her organ, while she remains the real, visible, responsible party. Now it cannot be affirmed or pretended, that the associations through which the Presbyterian Church acts in missionary concerns, are dependent on, or connected with her, in the manner that has been stated. The Presbyterian Church, as such, does not appoint a single member of these associations; these associations are not, and do not pretend to be, directly responsible to her; she could not, if so disposed, displace a single member of these associations; nor correct a single error they might commit; she neither selects missionaries, judges of their qualifications, directs their services, decides on their fidelity, or the want of it, or receives their reports. In a word, the proper order is completely reversed. These associations are the *principals*, who originate, order and direct the whole missionary operations, domestick and foreign; and the Presbyterian Church, so far as she is any thing, is no more than their agent, their auxiliary, their appendage.

It is believed that this has been shown to be unscriptural. Let it be farther asked—Is it decorous? is it comely? is it reputable? is it exemplary? is it a thing of good report? It becomes neither a church of Christ, nor an individual Christian, to covet fame and applause; but it becomes both to be exceedingly careful of the character they maintain, and the example they set. The apostle Paul has left it on record, (2 Cor. ix. 2) that he *boasted* of the Corinthian Church, to the churches of Macedonia; and tells the members of that church, that their "zeal had provoked very many." Alas! who can boast of the Presbyterian Church in the cause of missions? who can proclaim her zeal as an example? when on the face of the earth, there is not a heathen mission of which it can be said, "this is established and directed by the Presbyterian Church;" and when her domestick missions are also few and feeble. Combine her numbers, her wealth, and her talent, and what church in the United States *can* do more, or *ought* to do more, "in every good word and work" than she? It is not arrogant to answer, *none*. Yet, in the matter we consider, she stands alone. So far from setting an example to others, she does not follow the example that is set by them. The Moravian Church, (it deserves to stand first,) the Lutheran Church, the Episcopal Church, the Baptist Church, the Methodist Church, all appear *as churches* in the management of missions: and we may add, that if the American Board is the representative of any church, it is so of that which is Congregational and Independent: for, from these churches its efficient agents are all selected—a circumstance that certainly ought not to be complained of, because in those churches the institution originated, and by them it has been principally sustained. But if the question can be put without a solecism, let it be asked—is it in character, for the Presbyterian Church to be *without a character*, in this great concern?

Again, it may be asked—is it politick, or wise, for our church to stand in this predicament? From every species of sinister artifice, the church of Christ ought assuredly to be entirely free. But those who have chosen a particular form of church order and government, ought to have chosen it from a conviction that it deserves the preference—that it is, on the whole, the best. And if so, they ought to use all fair and lawful means to preserve and extend it. They ought to act in this, as in every other case—They ought to be "wise as serpents," as well as "harmless as doves," in promoting the interests

of that church to which their preference is given. Especially ought they to do nothing injurious to that church; nothing that is calculated to alienate the affections, or weaken the attachments of its members, to the ecclesiastical community to which they belong. Now it is indisputable, and it ought to be matter of joy to every sincere Christian, that missions, both to the heathen and to the destitute in our own land, are the most *popular* objects, that can at present be presented to the view of the Christian publick. The affections of Christians are powerfully drawn out toward these objects; their warm hearts *are* given, *will* be given, and *ought* to be given, to those who promote these objects. And it is believed to be undeniable that the Presbyterian Church, by putting these objects out of her own into other hands, has already diminished the affections, and weakened the attachment of her members to herself: so that there is just reason to fear the result will be, a total disregard and prostration of the order of our church, if she do not resume the management of missionary operations. On the other hand, the resumption and vigorous prosecution of such operations, would form the most powerful *bond of union* for this church, that can be devised—a bond of union, which every discerning Presbyterian has, for years past, seen to be a most important desideratum, without which, there could be little probability that the integrity of the Presbyterian body could be preserved.

Again—is it *safe* for the church to place a concern, entrusted by the great Head of the church immediately to herself, in other hands than her own? This inquiry seems to be answered in the negative, by the very terms in which it is stated. No duty that is essentially *personal*, can ever be thrown upon another; and that concern is indisputably in the safest hands, which is managed by those to whom God has committed it. But experience confirms what reason and revelation teach. If the time would permit, examples enough might be specified, to show that in ecclesiastical concerns, when the scriptural model has been disregarded, when the church has put her concerns into secular hands, and has looked to them, instead of looking to God, and acting by herself, however appearances may for a time have been flattering, the issue has, in all cases, been disastrous. Thus, in an early part of the fourth century of the Christian era, when the church got on her side the secular influence of the Roman empire, she supposed that her prosperity was ensured; but, alas! it was the *reaction* of this secular influence on the church, which polluted all her institutions, corrupted her to the very core, led the way to the introduction of the man of sin, and produced enduring evils, which are felt to the present time—felt most powerfully in obstructing at this hour the distribution of the Holy Scriptures, and the progress and success of evangelical missions. It matters not in what form this extraneous secular influence operates on the church. The mischief may indeed be less, in one form than in another; but still, the evil, in every form, will be great. The church, to be safe, must stand by herself, and be governed and influenced only by the principles and laws which her glorified Head has prescribed—"The foolishness of God is wiser than men." Let the earth "help the woman" if it will, but let her not marry herself to the world, nor mingle her institutions with those of secular origin.

This, however, seems the proper place to declare (and the declaration is made with the utmost sincerity and explicitness) that the friends and originators of the present overture, are deeply sensible that the American Board of Com-

missioners for Foreign Missions, and the Home Missionary Society, have done great good, and are still doing it—have acted nobly, and with true Christian zeal; and that while they continue thus to act, the friends of the present overture most cordially wish them success—Nay, they rejoice sincerely, that the work which has been so much neglected by the Presbyterian Church, has, in some measure, been performed by them. With these declarations, however, it is believed to be perfectly consistent, to seek to recall that church—a church of which they are members—to the performance of what they humbly conceive to be a sacred and yet a neglected duty. And to this they are urged, most of all, by the magnitude of the neglect, and by the conviction that this church never can be effectually roused to the performance of her duty, but by her own judicatures and officers.

It has already been said, that the part taken in missionary concerns by the Presbyterian Church, (the most of it indirectly taken) is not a tithe of what she might and ought to perform. Now, if this is a fact which needs no proof, as it assuredly is, it certainly is one of a most deplorable character; a fact over which all who belong to this church, and who love the souls of men, or the Redeemer who died for their salvation, or who consider the promotion of the declarative glory of God as the first concern of every Christian, ought to mourn, and weep, and pray: and ought to inquire with all seriousness and all earnestness, in what manner the Presbyterian Church may receive such an impulse, as shall bring her to do ten times as much in the cause of missions as she is now doing. It is the solemn conviction of the friends of the overture herewith submitted, that it can be done only by some such plan as that which they propose. They say, some such plan, for they are not so arrogant as to imagine that their suggestions cannot admit of material improvements. But there certainly is a large part of our Christian community who are not influenced, and seem not likely to be influenced, to engage with spirit in missionary operations, by any, or by all the associations, or societies, now in existence; and it is believed that something like the plan connected with this overture, is better calculated than any other, to operate on this inactive and dormant part of our commuionn. In addition to this, it is evident that the members of the Presbyterian Church *at large*, exceedingly need to have this concern more intimately brought home to them. They ought, if possible, to be made to feel that it is their own *personal concern;* a concern in which, as members and constituent parts of that church, every individual is called to take a part; a concern which they are to manage for and by themselves, and be directly responsible to the great Head of the church for managing it well. Without this, it is apprehended there can be no probability, no rational hope, that they will ever awake to a sense of their duty, and be duly stimulated to put forth their best efforts in this holy cause. It belongs to human nature for men to take more interest in a concern which they feel to be their own, and which they manage for themselves, than in any one, however excellent, that they do not feel to be their own, because it is managed wholly by others. Now, the plan submitted is calculated and intended to lay hold on this inherent principle of the human mind, and to draw it into powerful action; and at the same time, the scriptural model, to which reference has been had, is sacredly regarded, and against the evils which have been specified as resulting from the present state of things, care is taken to place every guard that could be devised. The plan is as follows:

Plan of a Constitution of a Board of Missions.

Article 1. The style or title of the institution shall be, THE BOARD OF MISSIONS OF THE PRESBYTERIAN CHURCH.

2. This Board shall at all times be appointed by, and be under the direction of, the General Assembly of the Presbyterian Church, agreeably to the specifications in the following articles.

3. No change shall be made in the constitution of the Board, till proposed by the General Assembly of one year, and adopted by that of the next succeeding year; unless such change can be made by a unanimous vote of that Assembly by which the change is proposed.

4. The Board of Missions shall be charged with the management of every kind of missionary enterprise or operation; and shall make an annual and faithful report in regard to the same, at every meeting of the General Assembly.

5. Whenever the General Assembly shall give direction to the Board, relative to any of its duties or operations, such direction shall be obligatory on the Board.

6. The Board of Missions shall be constituted in the following manner—Every ordained minister of the Presbyterian Church in the city and liberties of Philadelphia, shall be a member of the Board, together with one ruling elder, to be selected from each congregation and appointed by the General Assembly. It shall also be the privilege of every Presbyterian congregation in the aforesaid city and liberties, provided such congregation shall contribute to the missionary fund of the Board, to elect one of their members, who shall also be a member of the Board. And every minister of the Presbyterian Church, wheresoever resident, connected with the General Assembly, and in whose congregations contributions to the missionary fund of the Board shall be made, with one lay member of said church, to be chosen by said church or congregation, shall be members of the Board of Missions. The Assembly shall also appoint one member of the Board in each Synod, beside those who may become members in the manner last specified. The officers of every Society auxiliary to the Board of Missions, shall also be members of said Board. Any minister of the Presbyterian Church who shall contribute fifty dollars, and any layman who shall contribute one hundred dollars, shall be an honorary member of the Board. The General Assembly, or the Board, may also appoint honorary and corresponding members, at their discretion.

7. To the Board it shall belong to select the fields for missionary labour; to select, examine, appoint, instruct, send forth, commission, and direct the services, of missionaries; to make for them such pecuniary provision, or allowance, as shall be deemed equitable; to correspond with them; to receive their reports; to see that they are faithful, and to dismiss from employment any that may be found unfaithful or unprofitable. Provided always, that nothing be done by the Board, contrary to, or inconsistent with, the directions which it may receive from the General Assembly. It shall also belong to the Board to devise the best plans for raising and increasing the missionary fund; and to suggest to the General Assembly such measures as that body may take to promote this essential object, and such other measures as may appear calculated to favour, promote and extend missionary operations. The Board may also employ such agents as may be necessary, to form auxiliary societies, and to excite the Christian community to a sense of duty on missionary concerns, and make a reasonable compensation to said agents for their services. To the Board it shall

also belong to designate the missionary operations for the year ensuing each annual meeting; or to give such instructions and powers to their Superintending Committee, in relation to these operations and to all other subjects, as shall appear proper and expedient; and shall by itself, or by its Superintending Committee, give drafts on their treasurer for all necessary purposes. There shall be an annual meeting of the Board, in the week immediately preceding that in which the General Assembly convenes, and in the place at which it convenes. At this meeting, the Board shall decide on the report to be made to the General Assembly.

The officers of the Board shall be a President, Vice Presidents, a Corresponding Secretary, an Assistant Secretary, a Treasurer, and an Auditor of Accounts; who shall perform the duties usually appertaining to those offices, and render such other services as may be directed by the Board. Twelve members of the Board, or any larger number, having convened at the time and place appointed for the annual meeting, shall be a quorum.

The Board shall annually appoint, from among its own members, a committee of seven, three of whom shall be clergymen and four laymen—This committee shall be denominated The Superintending Committee.

8. The Superintending Committee shall perform all the duties assigned to them by the Board of Missions, as specified in the preceding article; and shall be particularly charged with preparing a report, which shall first be laid before the Board at its annual meeting, and after receiving the approbation and sanction of the Board, shall be laid before the General Assembly. A majority of this committee shall be necessary to form a quorum; and due notice shall be given to every member of the committee, of every meeting not held in consequence of an adjournment. This committee shall organize itself with the proper officers, and keep a fair record of their proceedings, which shall be laid before the Board at every annual meeting. The meetings of this committee shall always be held in the city of Philadelphia. The Corresponding Secretary of the Board, and his Assistant, together with the Treasurer and Auditor, shall have the privilege of attending all the meetings of the committee, and of joining in its deliberations, but shall have no vote.

9. When contributions or donations shall be made to the funds of the Board, either by individuals or societies, and an expression shall be made of a particular object, to which it is the desire of such individuals or societies that their contributions or donations should be applied, the fulfilment of such desire shall always be regarded as obligatory on the Board.

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The foregoing is the outline of a Plan or draught of a Constitution, which is most respectfully submitted to the General Assembly, to be perfected by their wisdom, and sanctioned, if approved, by their authority. To the Assembly it will belong, or to the Board of Missions, if it shall be constituted, to point out the means and measures for obtaining the necessary funds. It is believed to be indispensable that the Secretary of the Board should devote himself exclusively to this, after the discharge of his other official duties.

It may likewise not be improper to state, that those who have been concerned in preparing what is now offered, have thought that it is practicable to engage the *communicating members* of the Presbyterian church, to contribute, each fifty cents per annum, for missionary purposes. This sum, it is understood, is but about one-fourth

of what is annually paid by every member of the Methodist church, to the purposes of that church. Yet fifty cents, paid annually, by each communicating member of our church, would form a yearly amount of nearly one hundred thousand dollars. It is also believed, that it would be practicable to engage many families to keep, each a mission box, in which might be deposited the little offerings of the children, and domesticks, and visitants of the families, severally, and which might be brought to every monthly concert for prayer, and be cast into the treasury of the Lord. This is known to be a favourite idea with a number in the city of Philadelphia; and if the practice should become general, the amount could not fail to be considerable. It is also known, that there are wealthy individuals who are prepared, if the proposed plan should be adopted, to engage to contribute annually, in the most liberal manner, to the missionary fund of the contemplated Board. From these sources, in addition to the annual collections already recommended by the Assembly, it is considered as no exaggerated calculation, that one hundred thousand dollars, would be annually put at the disposal of the contemplated Board of Missions of the General Assembly.

It may also be proper to state, that those who have devised the plan herewith submitted, do not entertain a wish, that the General Assembly should use any other influence for the procuring of funds, than that of recommendation and persuasion. They do not wish for any *order* or *injunction* on the subject. They believe that it is at once most accordant with the spirit and examples of the New Testament, and best calculated to be effectual in its result, that all that is done in the collection of missionary funds, should be done by free-will offerings. The influence exerted should be on the publick sentiment, by presenting truth and duty in an impressive manner to the minds of Christians, and then leaving it with them, to act as their inclinations and consciences shall dictate.

The undersigned are peculiarly solicitous that it should be understood and believed (for such they are conscious before the Searcher of hearts is the truth) that they have no intention or desire, to enter into any unfriendly rivalship, either with the American Board of Foreign Missions, or the Home Missionary Society. With these Boards they would wish that a friendly intercourse, and a mutual exchange of friendly acts and attentions, should take place—That in cases requiring special effort by any of the parties, assistance should be afforded by the others, and that the only competition should be the competition of doing good—a competition consisting in nothing else, than in "provoking one another to love and to good works." Where a missionary field is already occupied, it is admitted that the missionaries of the new Board should not enter it, without the consent, or even the request, of those who have the pre-occupancy; and the same Christian courtesy, it is expected, would be shown by the other Boards in return. Alas! there is a much wider range for missionary operations, than can be traversed by all the missionaries, likely to be employed for half a century to come.

It is delightful to remark in this connexion, that evangelical missionaries to the heathen, seldom if ever contend, on missionary ground. In India, and in Syria, the missionaries of societies belonging to churches, very dissimilar in their established order, exercise toward each other the most brotherly affection and co-operation: and the same has been the case in our own country, when the Moravian missionaries, and those of the Presbyterian or Congrega-

tional Church, have come in contact.

It may also not be improper here to declare, that while it is wished that the contemplated Board of Missions should not have a constitutional restriction, the views of those who have submitted the foregoing plan, when extending their views beyond the limits of the Presbyterian Church, are at present fixed, as their favourite object, on South America. About twelve millions of Europeans, and the descendants of Europeans, in this part of our own continent, as really need to be evangelized, as any people on earth. There are also more Indians resident on our continent, beyond the southern boundary of the United States, than to the north of that boundary. And it may serve to prevent some objections to state, that the Corresponding Secretary of the American Board, when recently in Philadelphia, expressed it as his wish that the General Assembly would send missionaries to South America; as it was generally thought that the Constitution of the Board to which he belonged, did constructively preclude them from extending their operations into that region.

The adoption of the proposed Constitution of a Board of Missions will, of course, supersede that which already exists; and the General Assembly will please to understand, that the existing Board are so far from being hostile to the proposed Constitution, that they do earnestly desire it may be adopted. In fact, the plan proposed, gives no powers to the contemplated Board of Missions, beyond those already granted to the existing Board—it only provides for a new organization, and for giving to the Board a more popular character, and providing for its acting with more efficiency. The existing Board, we are assured, have felt deeply mortified that, with a sounding title, they have, for years past, had the power of doing little; and have often been compelled to hear censures passed on themselves, for not effecting what their want of funds rendered it utterly impossible for them to perform. Nor has the Assembly itself escaped the severe censures of those who are perishing for lack of vision, in the western and southern parts of our church; believing, as they do, that missionaries might be sent to them, if the supreme judicatory of their church would make suitable exertions for the purpose.

On the whole, the necessity for more effectual missionary operations in the Presbyterian Church cannot be denied, whatever may be the estimate which any may please to make of the considerations, submitted in the first part of this overture: and it is believed there is ground for a sanguine hope, that the plan proposed will, if adopted, call into operation a mass of effort in the sacred cause of missions, which otherwise will probably remain long inactive. The undersigned, therefore, most earnestly beseech and implore their fathers and brethren in the General Assembly to favour this plan; for it does seem—we say it with all respect and reverence—that an awful responsibility must rest on those who withhold their countenance to a promising attempt to multiply exceedingly the means of sending the blessed gospel to the destitute; and at the same time to rescue the Presbyterian Church from the reproach of doing next to nothing in this cause of God, and of the best, the eternal interests, of the human family.

Signed, by the appointment of a number of their brethren, by

ASHBEL GREEN,
FRANCIS HERRON,
JACOB J. JANEWAY,
JAMES MOORE,
GEORGE W. BLIGHT.

Philadelphia, May 6th, 1828.

In the plan which forms a part of the preceding overture, and which was drawn up by the present writer, three leading principles were intended to be embraced, and to give character to the whole. 1. That missions should be sent forth by the church. 2. That the plan should be popular. 3. That it should be efficient. It will be perceived, that in the overture itself, it is stated that this plan was never regarded by the subscribers as containing any thing more than "suggestions," which would "admit of material improvements—an outline, most respectfully submitted to the General Assembly, to be perfected by their wisdom, and sanctioned by their authority." So far from considering the plan as perfect, the writer viewed it only as a sketch, in which, previously to all discussion, he saw several imperfections and deficiencies. His hope was that the plan would be referred to a committee of the ablest members of the Assembly, who might carefully examine it, avail themselves, by inquiry and conversation, of all the aid they could obtain, and report to the house the constitution of a Missionary Board, at once complete, popular, and effective. This course was not pursued; but after a variety of proceedings which we shall not detail, the General Assembly came, with great unanimity, to the result which appears in the following minute, with which we have been obligingly furnished by the Stated Clerk of the Assembly.

"*In General Assembly of the Presbyterian Church in the United States, May 28th,* 1828,

"The Committee of conference reported, that after mature deliberation they recommend the following resolutions, which were adopted, viz.

Resolved, That the Board of Missions already have the power to establish missions, not only among the destitute in our own country, or any other country, but also among the heathen in any part of the world; to select, appoint, and commission missionaries; to determine their salaries, and to settle and pay their accounts; that they have full authority to correspond with any other body on the subject of missions; to appoint an Executive Committee, and an efficient agent or agents, to manage their missionary concerns; to take measures to form auxiliary societies, on such terms as they may deem proper; to procure funds; and, in general, to manage the missionary operations of the General Assembly.

It is therefore submitted to the discretion of the Board of Missions, to consider whether it is expedient for them to carry into effect the full powers which they possess.

Resolved, That an addition of seven laymen be made to the present number of the Board of Missions.

The Committee appointed to recommend suitable persons to be appointed a Board of Missions for the ensuing year, recommended the following, who were appointed: viz.

Ministers.—Rev. Ashbel Green, D.D. James P. Wilson, D.D. Jacob J. Janeway, D. D. Ezra Stiles Ely, D. D. George C. Potts, William M'Calla, James Patterson, William M. Engles, Archibald Alexander, D. D. Samuel Miller, D. D. Ebenezer Dickey, D. D. Stephen N. Rowan, D.D. Joseph M'Elroy, Ebenezer Fitch, D.D. John H. Kennedy, John Chester, D. D. John Johnson, Asa Hillyer, D. D. Robert Cathcart, D. D. Elisha M'Curdy, John H. Rice, D. D. James Blythe, D.D. Robert G. Wilson, D. D. John M. Wilson, Richard B. Carter, Duncan Brown.

Laymen.—Robert Ralston, Robert Smith, John M'Mullin, Samuel Bayard, Robert Lenox, Zachariah Lewis, Renselaer Havens, Peter Hawes, James Moore, George W. Blight, William Nassau, Samuel

Morrow, Solomon Allen, Robert Wallace, Otis Amidon."

We profess our cordial approbation of the preceding resolutions, and that, on the whole, we prefer the form of a Missionary Board which these resolutions exhibit, before that which is delineated in the overture. Two of the three principles which we have specified—the first and the third—are fully provided for in the resolutions. The popular principle is also regarded, by the addition of seven lay members to the Board, and by the powers granted—powers, which if they were implied, were never before so distinctly expressed—in the exercise of which it will be practicable to enlist, to any desirable extent, the feelings of all the members of the Presbyterian church, in behalf of their own missionary operations. We certainly have regarded as perfectly futile, the objection made to the plan in the overture, that it would, if carried into effect, increase to a cumbersome and even pernicious excess, the members of the contemplated Board. Nothing had been more easy than to modify that part of the plan, so as to appoint all *the efficient* members, as is now actually done, by the Assembly, and to have declared that all others should be only correspondents: and then, if these correspondents had amounted to thousands, nothing cumbersome or injurious would have ensued. This very arrangement is virtually adopted—and most wisely adopted, as we think—by the American Board of Foreign Missions, whose corresponding members already amount to several hundreds, and may in time be increased to as many thousands, without any inconvenience.

At present we have neither time nor space to say all that we desire and intend, if life be spared, to say on this subject. But we cannot conclude without expressing an earnest wish, in regard to two particulars. The first is, that the members and ministers of the Presbyterian church may now rouse themselves to a more vigorous exertion than they have ever yet made in the sacred cause of missions, regain the standing they have lost, and offer to the world an example of holy zeal, in their endeavours to carry the gospel to the destitute; and thus to extend the Redeemer's kingdom and promote the declarative glory of the blessed God. Our second wish is, that what they do may be done in the full and genuine exercise of that "meekness of wisdom" which should ever characterize Christian effort; and which, if it be met with a similar spirit by other associations engaged in the same glorious enterprise, will effectually prevent all the discord and unhallowed rivalry, which some have seen proper to predict, as the necessary consequence of the measures recently sanctioned by the supreme judicature of our church.

PHILOSOPHY SUBSERVIENT TO RELIGION.

(*Continued from page* 216.)

Essay XIII.

Continuation of the same subject—Of the Principles of Action in the Human Constitution.

Power is an original and independent object of desire. Superior intellectual abilities are approved and admired, apart from a consideration of the advantages which they may be employed in procuring. They are capable of commanding some degree of esteem, even when exerted for very bad purposes, and when we regard the general character of their possessor with disapprobation. Every reader admires the ready invention, the intrepidity in danger, the fortitude in suffering, and the vast powers, with which the apostate angels are

invested, in the description of Paradise Lost. Astronomy and the higher branches of mathematicks furnish a noble field for the exertions of intellectual power. The splendid efforts which have been made in these sciences, command our astonishment and admiration, by the evidence they afford of an accurate, powerful, and comprehensive understanding. Their utility is a matter of distinct and subsequent consideration. "Superior reason and understanding," says Dr. Smith, "are originally approved of as just, and right, and accurate, and not merely as useful or advantageous. It is in the abstruser sciences, particularly in the higher parts of mathematicks, that the greatest and most admired exertions of human reason have been displayed. But the utility of those sciences, either to the individual or to the publick, is not very obvious, and to prove it, requires a discussion which is not always very easily comprehended. It was not, therefore, their utility which first recommended them to the publick admiration. This quality was but little insisted upon, till it became necessary to make some reply to the reproaches of those, who, having themselves no taste for such sublime discoveries, endeavoured to depreciate them as useless."

The extraordinary capacity for arithmetical calculations discovered in some rare instances, is uniformly witnessed with wonder and delight. The same thing is true of great and unusual powers of memory. Our admiration of these different qualities is obviously independent of their utility: it is seldom they are applied to any practical purpose of life, and in some instances they are manifestly incapable of any such application.

A talent for invention and discovery has always been held in the highest estimation. To express the admiration with which they are regarded, the genius and invention of the poet have very frequently been spoken of as a kind of creative power; and the works which they have produced as a kind of creation. Similar applause is bestowed upon the philosopher, who, in his severer studies, discovers an inventive genius, or a capacity for profound and original research. These intellectual powers are regarded as great, splendid, and excellent in themselves, apart from any further advantages which they can bring to their possessor or to others.

Self-command is universally esteemed a great and respectable quality, and the want of it is both vicious and contemptible. The constancy and fortitude with which criminals sometimes endure the pain, the dread, and the ignominy of punishment, excite the sympathy and applause of every spectator. Our admiration of their magnanimity in suffering, almost extinguishes our indignation on account of their crimes. But on the other hand, the firmness and resolution with which good men have endured suffering from the injustice and malice of their enemies, shed an additional lustre over their character; and when united with a compassionate and forgiving disposition towards their cruel adversaries, and a cheerful acquiescence in the will of Divine Providence, they exalt it to the highest degree of excellence. One of the most certain causes of suppressing sympathy for human sufferings, is the appearance of depression and want of spirit in the sufferer. But when a man, whose sufferings are obviously great, abstains from all murmurings and complaint, who makes no clamorous appeals to the compassion of others, who permits no word or gesture to escape him which indicates an unbecoming dejection of spirit, who appears more anxious to administer support to those around him, than to receive it from them, he is sure of the ten-

derest sensibility of all that behold him. Their sympathy for his distress is enlivened and strengthened, by their admiration of the noble and generous spirit with which it is endured. The most admired qualities, possessed by a man who is destitute of firmness and self-command, will scarcely shield him from some measure of contempt. The character of Erasmus, with all his splendid attainments, has incurred indelible disgrace, by his evincing, in deeds as well as words, that he was destitute of the fortitude and fidelity which the sacred cause of truth demands. That degree of self-command which will enable us to resist the allurements of vice, and the violence of passion; to disregard the frowns of power, and the scoffs of the profane; and to persevere in the path of duty, whatever difficulties we may encounter, is a most excellent and desirable quality, and without which no character can be eminently virtuous or respectable. Firmness and constancy, it is true, may be exerted in the cause either of justice or injustice. In the former case we regard them with high and unqualified approbation; and even in the latter, we cannot deny that they are in themselves excellent and respectable qualities. They excite our esteem, whilst we lament and censure their misapplication.

Perhaps no display of intellectual abilities is more admired, than that which is made by an accomplished publick speaker. This will appear well founded, when we consider the variety of rare and eminent endowments which, in this case, must unite in the same person. Besides the advantages of person, of action, and of pronunciation, what extent of knowledge and accuracy of judgment, what readiness of memory and quickness of apprehension, what fertility of invention and brilliancy of fancy, what vehemence and sincerity of soul, what command of thought, of language, and of temper, are indispensable to form the highest excellence in this art. It is not surprising that the favourable exhibition of so many admired qualities, made by an eloquent speaker, is universally witnessed with transport, and applauded with enthusiasm.

It may not be improper to observe, in this place, that even bodily strength seems to be a natural and original object of desire; and indeed, if I mistake not, it is more valued by the ignorant and uncultivated part of mankind, than almost any intellectual endowment. The strength of Samson engages the attention of children at least, quite as much as the wisdom of Solomon. Among savages, strength and activity are accounted the most valuable and enviable qualifications; and every person knows with what eagerness extraordinary feats of agility and muscular force are beheld by multitudes, even when they are of such a character as to be manifestly incapable of any beneficial application.

The preceding remarks are sufficient, I trust, to show that power, in its various modifications and exertions, is regarded by all men as excellent and desirable. In many instances it is admired without any thought of its utility. In all cases it is easy to distinguish between its intrinsick excellence, and the additional lustre which is derived from its beneficial application. The intellectual power, the essential activity, with which the Creator has endowed the human mind, ought, in all its degrees, to be considered as intrinsically good and valuable. It exalts man above the inanimate and irrational part of creation. It adapts him to a far nobler sphere of action, to more refined and dignified enjoyment, than any thing of which the brutes are capable. Our esteem, it is true, is more commonly bestowed upon its higher and more unusual exhibitions: but this proves

that even in its ordinary degrees it is regarded as excellent and valuable; since we do not esteem any quality when exceeding the usual limits, which, in its ordinary proportions, is considered of no value. The common measure of understanding which the inspiration of the Almighty has imparted to us, must, therefore, be viewed as an invaluable blessing, not less valuable nor less deserving of our grateful acknowledgments because common; and no pains which we may bestow for its best improvement and right employment, can be too great. Surely no person, who justly estimates the worth and dignity of his rational nature, would consent to barter away any portion of his intellectual capacity for the greatest advantage, extrinsical and temporary, which the world can give. What opinion then ought we to form of men who indulge themselves in practices which produce an immediate interruption of the functions of reason, and which lead unavoidably to the permanent ruin of all its noble powers? Were these the only evil consequences of drunkenness, they would be sufficient to make us look upon that crime with abhorrence. Its enormity is very inadequately characterized by calling it brutish. Brute animals are capable of nothing which, by comparison, can enable us to form a correct conception of the turpitude and madness of a drunkard. As it is immoral to pursue any course of conduct which tends to impair the functions of the intellectual faculties; so on the other hand, it appears to be our duty to bestow the most solicitous attention upon their cultivation and improvement. The powers of the mind, like the members of the body, are expanded and invigorated by use. In both, vigour and activity depend essentially upon previous exercise and discipline.

(*To be continued.*)

Extract from the Christian Observer for March, 1828.

In the number of the Christian Observer, mentioned above, there is an excellent paper *On the Causes of the want of Success in the Ministry of the Church of England.* Much of this paper is as applicable to other churches as to that established in Britain. We give one short extract this month, and hope to add several others in our future numbers.

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EXTRACT.

"With regard to the express preaching of the gospel, I need scarcely remark, that in order to be fruitful, it must be full, simple, experimental, and practical. I have before my mind several most affecting instances of earnest, affectionate, and diligent ministers, who have mourned over the palpable unfruitfulness of their ministrations, without at all suspecting that the root of the evil was in themselves. Sincerity, earnestness, conscientiousness, self-denial, as means to produce this moral miracle of a radical change among their people, are utterly disproportioned to the end. Were I to go to my people without the gospel ministry of reconciliation, and beseech them, with tears and entreaties, 'Be ye reconciled to God,' no permanent impression would be made. The drunkard would continue to be drunken, and the swearer to swear; but in presenting the full exhibition of the cross of the Saviour, I may scripturally hope to break the stony heart and raise the spiritually dead. I anticipate the same effects to follow in the moral world, as when in the natural the Son of God directed John to see how 'the blind receive their sight, and the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised.' It must never be forgotten, that there is but one mode of

preaching that God has promised to bless. 'You have but one thing to do,' said the late Mr. Cadogan to a young man who was anxious for the success of his ministry: 'Exalt Jesus, and the promise is, I, if I be lifted up, will draw all men unto me.' The late Mr. Romaine also once observed, 'Persons wonder that we are always preaching Christ; but the truth is, we have nothing else to preach about.' In the same spirit was the truly episcopal recommendation of the Archbishop of Cologne to his clergy, at the era of the Reformation, 'Let all your sermons be made *in honour of Christ.*' The powerful influence of such a system of preaching consists not in the talent or eloquence, but in the simplicity and godly sincerity, with which it is conducted. Christ may be exhibited in the picture, but not in the foreground and with prominence, so as to attract the eye and the heart from every other object. Mr. Cecil excellently observed, 'Christ crucified is God's grand ordinance.' No souls, therefore, can be won to him, if his name and work and glory are in any measure obscured: neither can any steadfastness be expected in a religious profession, (except stability in self-righteousness should be so termed) unless our flock have so 'received him as to walk in him, rooted and built up in him, and stablished in the faith.' Many important truths of the gospel also may be preached in a disjointed manner, and yet the gospel itself, truly speaking, not be preached. The perfections of God, without a view of their harmony in the work of Christ; the glories of heaven, without a reference to him as the way thither; the power, defilement, and guilt of sin, and the condemnation of the sinner, separated from the doctrine of salvation through Christ; the work of the Holy Spirit unconnected with the atonement, and irrespective of the privilege of union with Christ; his imputed righteousness disunited from his imparted righteousness; the reception of Christ by faith, without the influence thence upon the renewal of the heart, are several detached portions of the gospel; but, as broken off from their scriptural connexion, they do not constitute the preaching of the gospel, and in this indigested disorderly form, if not entirely powerless, they at least fail of producing, in any extensive degree, that solid foundation and superstructure by which the temple of God is raised among us. Sometimes, also, there may be a full exhibition of the work of the Saviour, while a mistaken apprehension of the purposes of God fetters the free invitation and tender of his salvation to every creature, without limitation or exception. And sometimes, again, we may be in danger of making statements of practical truth, without a direct and immediate reference to him; and thus from failing to trace the requisitions of obedience to him as the only source of life, produce, instead of the fruits of the Spirit, only 'wild grapes,' or 'dead works.' For, as 'faith without works' is dead, so works without faith are dead also."

NOTICES OF RECENT PUBLICATIONS.

MINISTERIAL QUALIFICATIONS: *A Sermon delivered October 30th, 1827, at a meeting of the Presbytery of Carlisle, in Harrisburg, Penn., on the occasion of the Ordination of Messrs. Daniel M'Kinley and M'Knight Williamson. Published by request. By George Duffield, Pastor of the Presbyterian Church, in Carlisle, Pa.*

The author of this sermon has prefixed to it an advertisement, explanatory of his

views in preaching it, which we think it but justice to insert entire.

"The Author of the following Discourse would apprize the reader, that it was neither prepared nor printed, with any bigoted or sectarian pretensions. He has sought, simply, to DEFEND the doctrine of *Ministerial parity*, as held by the church to which he belongs. He was influenced in the selection of this subject, by the wishes of some of his friends, who expressed a desire that Presbyterial Ordination might be shown to be scriptural and valid; and, the more especially, because of the contrary pretences that had been urged, and because of the novelty of this mode of ordination, in the place where the discourse was delivered. The publication of his sentiments is made in compliance with the repeated requests of his brethren. He is not so tenacious of Presbyterian principles of rule and order, but that he can recognise the ministerial character and office of his Episcopal brethren, and cheerfully unite and cooperate with them, in every lawful effort to advance the interest of the Redeemer's kingdom. He is not prepared to say that he knows any church, now in existence, whose ecclesiastical canons and order are in exact conformity with the primitive church, but he is persuaded, that where ministerial parity obtains, and personal rights and liberties are best secured, there is the nearest approximation to it. Any strong or decided expressions which occur, in quoting historical facts, or in presenting and pressing an argument, he hopes will not be interpreted as personal disrespect, or as hostility to the Episcopal church, among whose ministers and members he numbers some of his most intimate and valued friends."

We do not know of any instance in this country, either before or since the American revolution, in which the friends of prelacy did not *originate* the controversies which have arisen on that subject. Prelatists have preached and published sermons, or sent abroad discussions in some other form, in which the ministerial authority of all those who have not received ordination from a diocesan bishop has been denied, and their ministrations declared to be invalid. Yet they have sometimes expressed wonder and uttered complaint, when their publications of this character have been replied to, and when the reply has been conducted with even less ardour than had been manifested by those to whom the reply was made. But is it reasonable to expect that the ministers of all the Protestant denominations—certainly a large majority of the whole—in which ordination by diocesan bishops is not practised, should tamely hold their peace, while they are represented as intruders into the sacred office, and the validity of all their administrations explicitly denied? Would not silence, in such a case, imply a conviction of the justice of the allegations made by prelatists?—a conviction in those who maintain ministerial parity that their claims were unfounded; a conviction that they have no authority from scripture to preach the gospel and to administer its ordinances. And we ask, does such a conviction exist? We do not believe that even the most zealous prelatist in our country will assert it. Let him not wonder then, that he is opposed—And let the friends of ministerial parity speak out, and speak freely and frequently, on this subject. Let them do it by argument rather than by declamation, and, by all means, do it with temper and Christian meekness. But let them do it as becomes a good cause—with firmness, zeal, confidence, and perseverance. We have no hesitation in saying that we are glad to see an ordination sermon on this subject, and shall have no objection to see a number more. *Fas est ab hoste doceri.* It is in ordination sermons that the prelatists most frequently come forth with their high pretensions and pointed denunciations; and let them be met, we say, in the field of their own choosing, and be foiled by their own weapons.

The sermon before us is on the text 1 Tim. v. 14. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery." After some remarks in the introduction of the discourse on the importance of the ministerial character and office, and a critical exposition of the text, Mr. Duffield proposes to enumerate "the more important qualifications for the ministerial office," which are—1. "A heart renewed by divine grace and glowing with the love of Jesus Christ, and with a desire for the glory of God and the salvation of souls." 2. "All *appropriate acquirements* which may facilitate the discharge of the duties of this office." 3. "*Official authority.*" Of these divisions, the first two are treated cursorily, yet not carelessly. But it is on the third that he chiefly insists. Here he enters into a vindication of such an ordination as that which was to follow the discourse—a vindication of presbyterial ordination against the exclusive claims of the prelatists. His treatment of the subject is entirely argumentative, temperate, and catholick; yet close, and in our judgment conclusive. Several notes, some of them pretty extensive, are given, containing facts, quotations, authorities, and arguments, which could not be properly introduced

into the sermon—These we think are a very valuable part of the publication, which is certainly altogether creditable to the author.

We have space only for a short quotation from the conclusion of the discourse; which we the rather select, because it is a fair sample of the spirit and tenor of the whole.

"We cannot but animadvert upon the spirit of those who claim the character and office of the minister of Christ, exclusively for such as have received Episcopal ordination, and who refuse all ministerial intercourse with them that have been presbyterially ordained. Assuredly it is unlike the spirit of the gospel. Reason, scripture, and the history of the church do all vindicate the ministerial commission derived by Presbyterial ordination. We therefore think, that we might be treated with less disdain, and not be subjected to the reproach, with which we are sometimes assailed by the advocates of prelacy, as though our commissions were spurious, our administrations of divine ordinances sacrilegious, and intercourse with us unlawful and dangerous. With our brethren of all denominations we wish to live in amity; and, as far as it can be done with a good conscience, cheerfully to co-operate. With our brethren of the Episcopal church we would gladly co-operate; and although we attach importance to the formality of Presbyterian ordination as being in our decided opinion more apostolick, yet are we far from denying to those that have been ordained by diocesans, the high characters of ministers of Jesus Christ, or trammelling ourselves with such forms and ceremonials as would prove a barrier to ministerial intercourse. We hold ourselves bound to respect their consciences, and even their prejudices; but we claim similar treatment in return, and to be accredited as ministers of Christ, duly and fully commissioned, though by a different formality."

MINISTERIAL RESPONSIBILITY: *A Discourse, the substance of which was delivered before the Synod of Philadelphia, at its last meeting in Harrisburg, (Pa.) Oct.* 1827. *By John Breckinridge, Junior Pastor of the Second Presbyterian Church in Baltimore.*

We have seldom read a sermon, which made on our minds a more powerful impression than the one now before us. Before we read it, we certainly had made a very favourable estimate both of the talents and piety of the author, whom we had long and intimately known. But we confess that this discourse has, more than a little, raised our estimate. It manifests enlarged scope of view, original thinking, lucid order, tracing of effects to causes, and shows the powerful bearings of many considerations, some of them not obvious, on the main points to be established—such as we have not often seen; and all this is accompanied with such an unction of sacred zeal, leading the author manifestly to forget himself in his subject, as must, we think, produce on every serious reader, especially if he be a minister of the Gospel, a depth of feeling which written speech very rarely effects. We could indeed mention some slight inaccuracies of composition, and point out a few single sentences that seem obscure: but these deserve no consideration, in a discourse which is not only clear and correct in general, but which makes the attentive reader lose sight of every thing but the interesting truths which it illustrates and enforces. We should like, if our space would permit, to give an analysis of this sermon, and large extracts from it; but we must content ourselves with recommending the perusal of the whole to our readers, and inserting from the introduction one brief quotation. The text of the discourse is Matt. xxviii. 18, 19, 20, and of this text, taken with its connexion, the preacher remarks—

"It exhibits a missionary charter, founded in divine right, sustained by divine power, extending through all ages, and embracing all nations, in its provisions and its penalties.

And yet after the lapse of nearly eighteen centuries since this command was given, our holy religion has made but little more progress through the earth, than it had done at the death of the last Apostle. Three quarters of our globe, have never heard the name of Jesus. Of the eight or nine hundred millions of men computed now to inhabit the world, only two hundred millions are even nominally Christians; of these only six or seven millions at most, are supposed to be Christians in fact; and they, it is by common consent allowed, are, as a body, by no means awake to the claims of their Lord upon them: they display in no adequate measure, the spirit of Jesus, in their love for the souls of men: and that union of heart and action, in spreading the gospel on which God's promised blessing forever rests, and which carries conviction and conquest with it wherever it turns, has well-nigh perished, amidst the feuds and schisms of a thousand sects.

And while this is the condition of the Christian church, it is almost to calculation true, so far as it can be a matter of human knowledge, that more of our race *die every week*, than are converted to Christ *throughout the world every year!*

Such are the facts which stare us in the

face, in the nineteenth century of the Christian dispensation.

And can it be true, that this is the world for which the Redeemer died; and is this that body of which he is the head? Are these the nations to which, eighteen centuries ago, he commanded his gospel to be preached?

And have so many "successive worlds" of immortal men, been swept to eternity, in that long, dark night of years, without ever hearing of a Saviour's love, while the word of life, lay buried in the church, like the roll which was rescued, by the hand of Hilkiah, from the ruins of the Temple?

No Christian man, can contrast the fulness of the divine provision, and the antiquity of the divine command to make that provision known to all that live, with the present very limited influence of Christianity in the world, without emotions that are awful, and *oppressive* to his soul!

For an issue so disastrous, for a failure so great and dreadful, there must exist some cause—and that cause must stand connected with *no common responsibility*."

A Letter to the Rev. W. L. M'Calla, *in Vindication of the Character of the Rev. Adam Rankin, formerly Pastor of the Associate Reformed Church of Lexington, Kentucky.*

The Psalmists and Hymnists, *in Answer to a Pamphlet of Mr. Rankin. By W. L. M'Calla.* 1828.

Of personal controversies, while they are confined to personalities, and do not affect religious truth in general, no notice will ever be taken in our pages. But the pamphlets before us mingle with what is personal, remarks on the system of Psalmody used in the Presbyterian church, which seem to demand our notice. We have long earnestly wished—but it has hitherto been a vain wish—that controversies on this topick, which we really think has a good while ago been completely exhausted, could be terminated: Or if not terminated, that they might be conducted with Christian temper and candour. Such, however, is not the spirit manifested in the first of the pamphlets under review. It is written by the son of a man who left the Presbyterian church, because he could not persuade the General Assembly, after hearing him on the subject till their patience was worn out, to prohibit, in the church under their care, the use of Watts' version of the Psalms; who made a voyage to Britain to endeavour to accomplish (we cannot conjecture how) the same worthy purpose; who afterwards joined the Associate Reformed church, and who, by a commission of the Synod of that church, was ultimately deposed from the gospel ministry, for slander and falsehood. The son certainly appears to us to be worthy of the father. What will our readers think of a man who, in his letter to Mr. M'Calla, uses the following language?—

"Judging in this way, you condemn yourself for using Watts' psalms, for he was a Deist, as can be proved from his own writings, and those you use in worshipping your God, contrary to the express commands of Christ himself while on earth. 'In vain do ye worship me, teaching for doctrines the commandments and precepts of men, making void the commandments of heaven through your tradition:' casting out the divine revelation of the Holy Ghost, to make room for the poetical jargon of a vile Deist!"

We confess that there appeared such a plausibility in the first part of this letter, and such a confident assertion of many things as facts, to the truth or falsehood of which a multitude might be called as witnesses, that we did begin to think that Mr. M'Calla would find it difficult to vindicate himself from the charge of having spoken hastily, harshly, and censurably, of the father of the letter writer—a charge in support of which the letter purports to be written. But as soon as we read the foregoing sentences, we, in a moment, lost all confidence in every statement made by such a writer. The man who has the unblushing effrontery to assert, in the face of the whole religious community, that one of the most heavenly minded men that has lived since the apostolick age, whose praise is in all the churches, and whose sacred songs have animated the daily devotions and cheered the dying hours of many a triumphant saint—was a "Deist," and that his pious lyricks, unquestionably the best that have ever appeared in our language, are "the poetical jargon of a vile Deist"—the man who can do this, may certainly do any thing else that is daring, foul, and false. He may calumniate and revile, as he does most virulently, Dr. Mason, Dr. Dickey, and Dr. Bishop, and none who do not possess his own unhappy temper, will credit a word that he says—If a portion of this temper had not found its way into the bosoms of a few with whom Mr. M'Calla held an ecclesiastical connexion, we really think he might have been chargeable with a work of supererogation, in taking any notice whatever of this letter. But it seems that he had been repeatedly attacked, in somewhat the same manner; and therefore judged it proper to make a short reply. This he has done by briefly, but most satisfactorily, exposing the fallacy and futility of every charge contained

in the letter, as well as in one other publication. To avoid the inconvenience of a descriptive circumlocution, he denominates the enemies of Watts' psalms and hymns, *Psalmists*, and their favourers *Hymnists*. These appellations are quaint, but they answer the purpose intended: And the reply of Mr. M'C. is more employed in discussing the merits of these parties severally, as friends to evangelical truth, than in merely repelling the allegations of the letter writer. The controversy in Kentucky, between the orthodox and the Unitarians, is brought into view; and the Hymnists, it is affirmed, and we think proved, did much more than the Psalmists, in opposing the pernicious Socinian heresy in that region, particularly in Lexington and the Transylvania University. In this part of his reply, Mr. M'C. says some things with much point, and in his best manner. But he regrets the controversy in which he has become involved with the Psalmists, towards whom he professes, as we also do, to cherish the most fraternal feelings. Mr. M'C. concludes his answer in the following words:—

"With reluctance was this controversy undertaken; with reluctance is this defence entered against two assaults from the press; and with divine help, I shall reluctantly pursue this subject, when compelled by future attacks. But would not peace be better? When the Psalmists are meditating the next blow, let them consider well with earnest prayer, whether it is for the glory of the Divine David, to pursue their best friends with such fruitless hostility, merely for 'teaching and admonishing one another in psalms and hymns and spiritual songs,' 'in the name of our Lord Jesus Christ,' according to the command of God."

Religious Intelligence.

The General Assembly of the Presbyterian Church in the United States convened, agreeably to adjournment, on Thursday the 15th of May ult., at 11 o'clock, A.M., in the First Presbyterian Church of Philadelphia, and was opened with a sermon, by the Rev. Francis Herron, D. D., the Moderator of the last year. The number of members composing this Assembly, agreeably to a statement which we have received from the Stated Clerk, was one hundred and fifty-six. The Rev. Ezra Stiles Ely, D. D., of Philadelphia, was chosen Moderator. Agreeably to the precedent of the last year, one whole day was set apart as a season of special thanksgiving, humiliation, and prayer, and was observed with great solemnity. Some ardent discussions took place in the course of the sessions, but eventually there appeared to be a very pleasing harmony, in regard to the principal measures which were finally adopted. The Assembly adjourned on Thursday, the 29th ult. at 1 o'clock, P.M. having been in session fourteen days and a half. We shall, as soon as practicable, publish the principal reports made to the Assembly. In our present number we have room only for the Narrative on the State of Religion.

A Narrative of the State of Religion within the bounds of the General Assembly of the Presbyterian Church, and of corresponding Churches during the last year.

With that portion of the American people who receive the dispensation of the word and sacraments of the gospel from the ministry of the Presbyterian Church, it has been a very ancient and profitable usage of the General Assembly, annually to communicate, on the dealings of Divine Providence with our beloved country, and on the state and prospects of that part of the kingdom of Christ which is committed to their care. And while the meeting of a large delegation of ministers and elders from all parts of this extended republick—often, for the first and the last time, on which they see each other on earth; their joining together in counsel, in effort and affection, in the transaction of business of the church; and their uniting in sweet and solemn acts of religious worship—are eminently fitted to produce the happiest feelings in their own bosoms, and awaken new desires for the common good of each other, and all their beloved people—it affords peculiar facilities for learning the general welfare of Zion. If this usage, then, has been productive of mutual affection and reciprocal excite-

ment in departed years, much more does it promise to do so, as the increasing dispensation of redeeming mercy from on high, and the astonishing acceleration of Christian enterprise, go on to make every revolving year vastly more productive of delight in heaven, and of joy and wonder in the dwellings of men. When we intimate to you, dear brethren of our extensive communion, that the kingdom of that Saviour whose glory is dear to your hearts and of whose conquests you hear with delight, is rolling on with a progress and a majesty continually increasing, we mean not that this is at all times apparent in every part of the church, or that there remain not many things to deplore. From the Presbyterial narratives which have been at this time submitted to the Assembly, and a summary of which we are now to lay before you, we again learn with regret that there continue to be large and populous districts of country almost entirely destitute of the means of grace, and others, in which erroneous principles of the most dangerous character are industriously and successfully propagated.

The reports of some of our Presbyteries cease not to complain of *gaming*, in all its various forms and with its kindred vices, as continuing to afflict the righteous and destroy the wicked.

Profaneness is lamentably prevalent in many places; but there is good reason to believe, that if there still remain some so fearless of God and so regardless of the decencies and civilities of life as to make their throat an open sepulchre, and to shock the feelings of many who approach them, by an adherence to this wicked, unmanly, and vulgar practice, the number of such, particularly among the attendants upon our churches, and we may add, among those who would sustain the reputation of gentlemen, is rapidly diminishing.

Intemperance is a vice which maintains a wider and fiercer conflict with the remonstrances of interest, reason and honour —with the warnings of conscience, and the threatenings of heaven: and since a closer and more anxious inquiry into the extent and consequences of the practice of freely using ardent spirits has been instituted, the religious community have awaked, as it were from a dream, to witness the wide, and mournful, and augmenting ravages of this evil, which is every year bearing its thousands to untimely graves,—reducing hundreds of virtuous and dependent families to poverty and disgrace,—laying the brightest hopes of genius and learning, and the fairest prospects of usefulness and honour, in the dust, and hastening to cover our nation with general disgrace, and plunge thousands of immortal beings into everlasting destruction.

Most of the Presbyteries have evinced their humanity in this matter, by resolving not only to discontinue and discountenance the use of all kinds of spirituous liquors, but to form associations, intended in various ways to weaken the terrifying strength of this practice around them: and the Assembly do earnestly intreat all the members of our church, by every humane, patriotick and Christian feeling, to unite in these or similar measures; and they do also fervently beseech Almighty God to have mercy upon us as a people, and stay the awful progress of a vice, which, with fearful uniformity, conducts its victims to temporal and eternal destruction. Sad and hopeless as the case of the great proportion of habitual drunkards certainly is, the Assembly have this year to record a number of very striking instances of reformation; and they do it, that associations and individuals may in no case abandon to final ruin any of these unhappy persons, but be excited to use the means of regeneration, encouraged by the fact, that sovereign and almighty is the power which converts the soul. The Assembly rejoice in being able to say, that so rapid is the progress of a redeeming publick opinion on this subject, that in some parts of our church the quantity of ardent spirits used has diminished three-fourths, in the short space of twelve months. Many mercantile men have nobly resolved no longer, by the sale of ardent spirits, to facilitate the perdition of their fellow men; and two or three distilleries in the bounds of one of our Presbyteries have been, from conscientious motives, entirely discontinued; and the owners and managers of many manufacturing establishments have interdicted the use of ardent spirits among their labourers. The Lord grant that all wise, and influential and good men, throughout our land, may imitate these spirited examples.

The violation of the rest of the Holy Sabbath, still continues to insult the majesty of that great and good Being, whose signal mercy and protection has been the glory of our country, and to draw tears from the eyes of all who account this rest an honour and a delight. While the Assembly, with great pleasure, hail the formation of a General Society, intended to preserve this precious ordinance of heaven from profanation, and rejoice to learn that it is a subject of great and increasing concern in all parts of the church, they fear that this awful sin will continue to abound, so long as it derives countenance and sanction from the constituted authorities of the United States. The

holy Sabbath is the common privilege of all men, and the common object of veneration to all Christians, and its dishonour should be alike grievous to all good men. The loss of this heavenly institution in these United States, would be the inevitable doom of all that is splendid in our national prospects—of all in our institutions that is dear to the heart of the patriot, and precious to the bosom of the Christian. The loss of the Sabbath here would resemble the capture and removal of the ark from Israel; and if this great community does not awake from its irreverent and guilty indifference to this great sin, and put on the strength of the Lord for its suppression, ere long it shall be as in ancient times, that the virtuous and holy matron of Zion, thinking on the moral and political woes of this once happy land, shall expire, exclaiming, "*the glory—the glory is departed from Israel, for the ark of God is taken.*"

In the principal cities of our country, the *Theatre*, under the pretence of a laudable aim to cultivate a taste for literature, and provide a recreation calculated to improve the publick manners, is doing much, not only to blunt the delicate sensibilities of the female mind, and to generate a dislike to all solid improvement and wholesome instruction, but to subvert the foundations of virtue and religion, and to feed and cherish every description of immorality. In view of the rapid increase of these fashionable schools of iniquity, and the increasing ardour with which the affections of the young are enlisted in them, Christian parents and active benefactors of society should be constrained, by every consideration of interest, duty and compassion, to apply their strenuous endeavours to the counteraction of the baneful influences of this fascinating source of vice and ruin. As an interesting sign of the present time, and for the encouragement of similar measures, the Assembly here notice with great pleasure, the refusal in the legislature of Massachusetts, to incorporate the proprietors of a theatre, in one of the principal towns in that state.

Many of our southern and western Presbyteries, while they gladden our hearts with accounts of the increase of our body, and the spreading forth of the curtains of our habitation, awake every tender feeling of our breasts by the animated and glowing description of the want of ministers of reconciliation in those remote and desolate regions of the Lord's heritage. While we commend the noble and devoted spirit of those dear brethren who have planted themselves on these uncultivated and uninviting fields of ministerial labour, and sincerely sympathise with those who have none to break unto them the bread of life, we would again and again direct the thoughts and the prayers of all God's people among us, to the importance of great and increased attention to domestick Missions, as indispensably necessary to the continued occupancy of the ground which has already been acquired, and to the extension of our Western Zion along with the rapid march of increasing population.

The General Assembly have also to mention with regret, that in many parts of our church, formality, coldness, and irregularity, in professors of religion, lamentably exists—notwithstanding the abundant excitements to fidelity and practical holiness which this eventful crisis furnishes. Some of our inferior judicatories have been called to the painful office of inflicting the higher censures of the church upon those of whom they once expected better things. Unduly pressed with the weight of secular vocations, many of God's visible people either become remiss in their attendance upon the publick and private ordinances of his worship, or allow themselves to approach his holy presence, so distracted with the vanity and urgency of their temporal interests and engagements, that the exhortations and remonstrances of a preached gospel arouse not their languid hearts; and the calls of duty break not in upon the train of their worldly thoughts and occupations. Parents also, unmindful of the fact, that they are God's ministers of grace to their children, do not faithfully instruct them, and tenderly and solemnly talk to them on the weighty matters of salvation, nor wrestle for their conversion at a throne of grace: and in too many instances the painful consequence is, that the precious youth, though once dedicated to God in the ordinance of baptism, are growing up destitute of the life and power of godliness.

These things the Assembly deeply deplore, and would gladly pass them by in silence. Oh! how grievous is it at such a time as this to speak of lukewarmness, dissention, uncharitableness, and worldly mindedness, as the prevailing sins of such as would be called the children of God! May all such remember and consider the solemn malediction of the prophet, "Wo unto them that are at ease in Zion."

The Assembly would earnestly entreat all the ministers, officers, and members of the Presbyterian church, in view of events so auspicious to the cause of Christ as those which exist at the present time, to arouse from lukewarmness, and slothful indifference, and inaction, and be fervently engaged in the service of God.

But, from such sources of regret,

it is pleasing to turn our thoughts to lovelier, brighter, and happier scenes, and to see peace and harmony, sound morals and correct principles, generally shedding their mingled radiance upon the Lord's heritage; and Bible classes, catechetical instructions, and the faithful ministrations of the gospel, all uniting to increase the piety and religious intelligence of our country. It is extremely gratifying to learn that the monthly concert, as well as other seasons of social prayer, though often but too thinly attended, is still kept up in almost all of our congregations: and on the efforts of such as have felt an ardent concern for the welfare of others, a zeal for the cause of truth and the progress of religion, and have cherished a spirit of persevering prayer, the blessing of God has generally and often signally rested.

Notwithstanding the number and variety of those objects of benevolence, which the piety and the enterprise of our country are continually inventing, all are supported with a prompt and growing liberality. The noble design of placing a copy of the Holy Scriptures in every family, though necessarily attended with great personal labour, as well as great expense, has been formed in almost every part of our country; and in the great and precious cause of the Bible, the Assembly are happy to say, that the people of our communion are almost universally bearing an active part.

The American Tract Society has spread its active and efficient Auxiliaries over almost every part of our land; and this, as well as the Sunday School Union, has, during the last year, acquired in our churches a great and gratifying accession of publick favour and attention, and disseminated to the most distant extremities of the land, the ardour of a high engagement in its cause.

To the great and important concern of educating poor and pious youth for the gospel ministry, most of our Presbyteries appear to be giving some attention, but the General Assembly feel it to be an imperious duty, to repeat with increased earnestness all their former recommendations on this subject. To employ every possible means to provide and perpetuate in the church, so far as human instrumentality is concerned, an able and devoted ministry, for the existing and growing demands of our church, and for the vast and splendid enterprises connected with the conversion of the world to God, is a matter of the deepest interest and most solemn responsibility. While thousands of immortal beings are annually dropping into the grave, and going to their last account, uncheered and unblessed with the gospel's joyful sound, can an object so inseparably connected with the glorious things spoken of Zion, ever be absent from the thoughts and the prayers of Christians!

While the American Colonization Society is, to a very creditable extent, receiving the countenance and assistance of our churches, the importance of the religious instruction of slaves is more and more deeply felt, by our ministerial and Christian brethren in the South and West —and in some of their congregations, more than one half of the communicants belong to this unhappy class of people.

The sacred cause of Foreign and Domestick Missions is continually becoming dearer to the hearts of all among us that love our Lord Jesus; and the last year has witnessed, in respect to both, a measure of publick munificence which forms a new era in the history of the Missionary spirit of the Christian world. We allude to the unexampled contributions made within our bounds the last year, to the American Board of Commissioners for Foreign Missions, and to the rapid fulfilment in New Jersey, of the pledge to raise in 2 years $40,000 for the moral and religious instruction of the destitute in that state. In connexion with this last particular, the Assembly would express the hope that the time is near, when every State and Territory in the American Union will, in like manner, resolve and pledge themselves by the aid of God, to extend the blessing of gospel instruction and ordinances through every part of their limits. And while, in connexion with this, we notice the extended operation of the American Home Missionary Society, and of the Board of Missions connected with the General Assembly—we would with great satisfaction mention the still increasing munificence of our brethren of corresponding churches, in the same great and good cause—and here record to the honour of the gospel, as communicated by the Delegate from the General Convention of Vermont, the distinguished gift of the late Joseph Burr, Esq. of that state, of $91,000, to the great purposes of Christian benevolence. The Assembly would also here notice, with approbation, the determination of the Synod of Kentucky, to raise $20,000, for the endowment of Centre College, and that of the friends of the Bible in Lexington, and its vicinity, in the same state, to collect a like sum for the purpose of furnishing every family in the state with a copy of the Bible.

The compassionate regards of God's people in most of the Atlantic cities, continues to be directed to the moral improvement of seamen; and, although we are now called to number with the honoured dead, one whose memory will long be precious to

that heretofore neglected class of our fellow-men, we rejoice to say, that the good work of God's converting grace prospers among them; and the moral influence on the world which seamen must exert, especially on those parts of it where missionary establishments are formed, should stimulate the friends of Zion to pray, that along the extended shores of this continent, the gospel may display its sanctifying power.

It affords the Assembly great satisfaction also to state, that to such humane and benevolent purposes, as stand in no way connected with the extension of ecclesiastical influence, and of course address no appeal to sectarian feeling, the people of our congregations are accustomed to yield prompt and persevering assistance. The education of the Deaf and Dumb, the relief of suffering both at home and abroad, and the establishment and support of moral, charitable, and literary societies and institutions, derive, as well from congregational collections as from individual contributions, the constant streams of our bounty. These things we mention, not to boast of a measure of publick charity as yet far below our real ability, but to encourage our people to patronize all those institutions of piety and benevolence, which adorn the church and bless the world, in the present age.

The Theological Seminaries of our own and of sister churches, are more and more becoming the nurseries of Missionary zeal and enterprise, as well as the fountains of sacred learning. Princeton has already sent forth heralds of salvation into almost every part of the Master's vineyard, and under her distinguished professors, if she continues to be remembered of God, what may she not yet do? From the reports which have at this time been received, it appears that the highest number of students in the Theological Seminary at Princeton, last year, was 100:—in that of Auburn, 76:—of the Union Seminary, in Virginia, 21:—in the S. and W. Theological Seminary at Maryville, 45:—in the Western Theological Seminary, 4:—in Andover, 110:—in Yale College, 40:—in that of the German Reformed Church, 13:—and in that of the Reformed Dutch Church, ——.

Although not in so general and distinguished a manner as in some former years, yet to an extent demanding the warmest gratitude of his people, the Father of mercies has been pleased to grant the special effusions of his Holy Spirit to many congregations. While in some of our Presbyteries, new congregations have been auspiciously formed, and others greatly strengthened and increased, both ministers and active members of the church have, in some others, been greatly stirred up to earnest prayer and holy effort. Concerts of private prayer, for particular blessings, days of fasting and humiliation, and pastoral visitations, have been owned and blessed of God to the quickening and encouragement of his people, and to the conversion of sinners.

Among those congregations in which the gospel has been eminently clothed with a divine power, to awaken, melt and renew the hearts of sinners, we mention Stephentown, Hartford, and the village of Albia, in the Presbytery of Troy,—Watertown, Denmark and Wilna, in the Presbytery of St. Lawrence; nearly all the congregations in the Presbytery of Ogdensburgh,—Bridgewater, Union, Rome, and Litchfield, in the Presbytery of Oneida,—Otsego in the Presbytery of Otsego,—Lexington in that of Columbia; Salina, Jamesville, Pompey 1st church, and Lenox 2d church, in the Onondaga Presbytery,—Berkshire, Owego, Candor, and Chenango-point in Cayuga Presbytery—Hopewell, Newark, Sodus Marion, and Port-Bay, in Geneva Presbytery—Richmond, Geneseo 1st church, Lima and Victor, in Ontario Presbytery,—Eden in Buffaloe Presbytery,—Poughkeepsie, Wapinger's Creek, Smithfield and South-Salem, in the Presbytery of North River,—Freehold, Lawrence, Trenton 1st church, Dutch Neck, and Upper Freehold, in New-Brunswick Presbytery,—Cape May, 1st church in the Northern Liberties, and the Mariner's church, in the Presbytery of Philadelphia,—Wilmington, in Newcastle Presbytery,—3d church in the city and Presbytery of Baltimore; Huntingdon in the Presbytery of Huntingdon; Mercer in that of Erie,—1st and 2d Presbyterian churches in the city of Pittsburgh in Presbytery of Ohio; Nishanoch, in the Presbytery of Buffaloe,—Cross Creek, Cross-Roads, and Washington, in Presbytery of Washington,—Hudson, Talmage and Franklin, in that of Portage Nicholasville; Lexington, 1st church, Bethel, Versailles, Winchester and Hopewell, in Presbytery of West Lexington,—Paris, Flemingsburgh, New Concord, Springfield, Millersburgh, Stone Mouth, Mt. Pleasant, and Maysville, in the Presbytery of Ebenezer,—Portsmouth, Petersburgh, Norfolk and the churches in the city of Richmond, in Hanover Presbytery,—Shiloh, Ebenezer, Columbia, Bethel Harrodsburgh, Lebanon, New Providence, Danville, Lancaster, Paint Lick, Harmony, Buffaloe Spring, Richmond, Silver Creek, and Hanging Fork, in the Presbytery of Transylvania,—New-Providence, Baker's Creek, Eusebia, Telico and Chestuee, Monmouth and Bethel in

the Presbytery of Union,—Columbia in that of Hilston,—Elk-Ridge, Greensboro, Danielsville, Augusta, Washington, Milledgeville, Macon, and those in the counties of Gwinnett, De Kalb, Henry, Butts, Jasper, Morgan and Crawford, in the Presbytery of Hopewell—the congregation of Mt. Zion in the Presbytery of Harmony—Lebanon and Springfield, in the Presbytery of Miami; Smyrna, Spring-Creek, Shelbyville, New Providence, Stone's River, Hopewell, Murfresboro, and M'Minnsville, in the Presbytery of Shiloh. The work of the Holy Spirit in these places, exhibits indeed great diversity, in the time, and manner and extent of its influences, and the rapidity and power with which it has advanced. In some cases crowds of sinners of every age and character, bathed in tears and bowed in deep and trembling anxiety in the dust, have suddenly appeared in the house of God, at times and in places where such an event was least expected; and the firmest unbelievers and the boldest transgressors have been melted and subdued by the mighty power of God. In other instances, beautiful and refreshing, like the dew that fell on the mountains of Israel where the Lord commanded his providential blessing, the reality of the gentle operations of the God of Zion has been chiefly discernible in their gradual but real and precious effects. Among the several instances of the outpouring of the Holy Spirit of which the Assembly have at this time heard, there are two which awaken the liveliest feelings of admiration. Some of the mutes, in the Asylum of the Deaf and Dumb in Danville, have become hopeful subjects of renewing grace, at a late meeting in that place. At the missionary stations within the bounds of the Presbytery of Buffaloe, the Holy Spirit has, in a remarkable manner, stirred up the hearts of the heathen to seek the Lord, and more than forty of these children of the forest have been united with the church: and in the state prison at Wethersfield, Connecticut, from twelve to fifteen converts have been hopefully brought into the liberty of the gospel. So great a general reformation has occurred in that prison, that the practice of chaining the prisoners at night has been discontinued, and in a Bible Society formed among them, twenty-five dollars have already been contributed.

Events like these, not only solemnly rebuke the stupidity of those who misimprove better privileges, and hold back their liberal contributions amidst ample means, but they demonstrate the precious truth that, under God, there is abundant encouragement to attempt the salvation of the most benighted, and the conversion of the most depraved.

Of revivals of religion in general, connected as they seem to be with the destinies of unborn millions, and the prospects of the church throughout the world, the Assembly cannot cease to speak without earnestly and affectionately entreating all the ministers, the elders, and members of our church, to beware of employing any questionable means to produce religious excitements—and of countenancing at any stage of their progress, measures, however apparently successful, which the word of God does not sanction; as, in either case, discredit may be brought upon one of the most invaluable mercies of heaven, and the Divine Author of these sweet and saving influences be grieved.

Within the limits of the General Association of Connecticut, God continues to reveal the wonders of his redeeming love. Out of 212 congregational churches in that State, from 40 to 50 have the last year shared in seasons of special reviving and enlargement, and from 3 to 4000 souls have been added to the churches, of which number more than 250 are teachers and pupils in the Sabbath schools. The College and Theological Seminary at New-Haven, are sending forth their streams of intelligence and piety, to fertilize the most distant portions of our country.

Our brethren of the General Association of Massachusetts, bring us good tidings of what the Lord hath done for them, and what they are doing for the glory of his name. The showers of sovereign grace have never been so abundant with them as during the past year, and they number in a single county of that state 1700 hopeful conversions to God during that period. In two of their Colleges and Theological Seminaries, the blessing of the God of their fathers richly abides, and within their bounds generally, and particularly in the city of Boston, evangelical truth in its majesty, power and invincibility, is pulling down the refuges of lies, and conducting many to that foundation which neither earth nor hell can overturn.

Though the General Convention of Vermont do not record as many revivals of religion as they sometimes have done, yet the good cause is steadily advancing; and Education, Tract and Missionary Societies among them are continually gaining in resources and in usefulness. The friends of the Bible in this, as in the states of Connecticut, Massachusetts and Maine, are now zealous in supplying every destitute family in the state with a copy of the Holy Scriptures.

From the very interesting communication of the Delegates from the General Association of *New-Hampshire*, it appears that the Lord is multiplying revivals of religion, quickening and extending the

operation of benevolent Institutions—prospering Seminaries of learning, and rearing up some very remarkable monuments of sovereign grace, in that favoured state.

From the General Conference of the State of Maine, whose Delegates have entered with the present Assembly into articles of friendly correspondence, the accounts are animating. They complain indeed of prevailing vices, and the want of gospel labourers; but they rejoice in great revivals, in the increase of religious exertion, and in the literary, moral and religious improvement of the State.

To the Reformed Dutch Church God is granting a happy state of feeling in her churches, prosperity to her Missionary Society, and Theological Seminary, and the copious outpourings of his Holy Spirit upon many of her congregations; for all which gifts and blessings, to our dear brethren of that communion, we render thanks to God.

From our German Reformed brethren we learn that, though the want of ministers of the Gospel is deeply felt in their Synod, and in many places vital piety is deplorably wanting, yet on the whole their progress in improvement is rapid, and their prospects encouraging. The people of their communion are awaking to the importance of Missionary effort, and taking active measures to promote the formation of Education Societies. The Lord bless them with an abundant share of whatever is great and good, in the benevolent spirit and operations of the Christian world.

On the whole, the Assembly can assure their brethren in the Lord, that the review of the past year presents nothing to dishearten, but much to encourage, and much to excite our gratitude to the King of Zion. The kindness of God to his church at large, as well as to our part of it, appears in those brighter accessions of strength and beauty, and those larger measures of majesty and efficiency and power, by which he is signalizing her ascending march upward to the mount of promise.

This cause then, should command our best affections and our most strenuous endeavours. We should be awake to every duty, improve every talent, and grow in every heavenly virtue, remembering that the time is short. Seed-time and harvest revisit and renew the face of nature, but to man the days and the years of active duty return not again forever. For unpardoned sinners there are no warnings in the grave; for negligent professors there will be no season for active duty when the night cometh; and for the ministers of the Gospel, it has not been told how soon the heart that throbs with the pulsations of benevolence, and the voice that utters the message of God, shall be cold and silent in the grave. How impressively are the General Assembly reminded of this solemn thought, as they number with the dead thirty-one of their fellow-servants in the gospel ministry, removed from earth, and taken we trust to heaven, during the past year. We record their names—

Rev John Bascom, of the Presbytery of Cayuga; Rev. Daniel Banks, of the Presbytery of St. Lawrence; Rev. Samuel Blatchford, D. D. do. of Troy; Rev. John Younglove, do.; Rev. Caleb Alexander, D. D. do. of Onondaga; Rev. Ebenezer Lazell, do. of Bath; Rev. Wm. Pennington, do. of Newark; Rev. Robert Russell, do. of Newton; Rev. Joseph Moulton, do. of Susquehannah; Rev. Joseph Eastburn, do. of Philadelphia; Rev. John Glocester, do. of Philadelphia; Rev. Thomas Kennedy, do. of Lewes; Rev. Wm. Moffit, do. District of Columbia; Rev. Thomas L. Birch, do. of Baltimore; Rev. Wm. Swain, do. of Redstone; Rev. Thomas Marquis, do. of Washington; Rev. Lyman Potter, do. Stubenville; Rev. John Field, do. of Portage; Rev. Salmon Giddings, do. of Missouri; Rev. Samuel J. Scott, do. of Wabash; Rev. Wm. Henderson, do. of Transylvania; Rev. Samuel H. Nelson, do. of Transylvania; Rev. Joseph P. Howe, do. Ebenezer; Rev. James Turner, do. Hanover; Rev. Titus J. Barton, do. of Shiloh; Rev. Joseph D. Logan, do. of Lexington; Rev. Ard Hoyt, do. Union; Rev. Andrew K. Davis, do. of North Alabama; Rev. A. H. Webster, do. of Hopewell; Rev. T. Charlton Henry, D. D. do. of Charleston Union; Rev. Reynolds Bascom, Charleston Union; with several licentiate preachers of the Gospel.

On this list, containing names dear to their hearts, they recognise some who once occupied the seats, and whose countenances diffused delight in the room where they are now sitting, and whose presence imparted wisdom and instruction to their counsels; but they will return to animate and commune with their brethren no more; and all that remains for the Assembly, is to offer unto their God and ours, sincere and fervent thanks that on some of them at least, he was pleased, in the near approach of death, to shed, in a remarkable manner, the unclouded light and the cheering smiles of his approving countenance. Blessed be the *Lord who alone doth marvellous things, and blessed be his holy name*, who though his creatures die, liveth and reigneth, *the same yesterday, to-day and forever*. Let the mountain of Zion rejoice, for her night is far spent, and her day is at hand. Death in its relentless march may cut down her

watchmen, but nothing can arrest her majestick progress onward, to universal enlargement and triumph. The conflict by which she wins the day may be with every kind and every measure of iniquity, and it may be fierce, and bold, and obstinate; but through every intervening cloud that darkens her pathway, the sun of righteousness shall break forth; and beyond these scenes of error, corruption, and crime, lie the green pastures, untainted with vice, unstained with blood, and unmarred by divisions—where the church of God shall rest in the latter day. Brethren, in this great conflict between light and darkness, be decided, be active, pray much, give much, and do much; stand in your lot, and let every power of thought and of action be devoted to this great cause, *forasmuch as ye know that your labour shall not be in vain in the Lord.*

BIBLE IN SOUTH AMERICA.

The April number of the "Monthly Extracts from the Correspondence of the British and Foreign Bible Society" reached us, just as we were finishing our selections of Religious Intelligence for the present month. We know that our readers, as well as ourselves, take a deep and special interest in the success of the endeavours now in use to disseminate the holy scriptures throughout the southern part of our continent—as preparatory to the sending of evangelical missions into that region. The perusal of the following letter, therefore, which contains the most recent information relative to the distribution of the Bible there, will, we are sure, be highly gratifying.

From Mr. Luke Matthews.

Chuquisaca, Sept. 23, 1827.

It is now a very considerable time since I had the pleasure of writing to you. There has been no regular correspondence between Buenos Ayres and the interior for the last eight or nine months: but I have embraced every incidental opportunity of writing; and if my Letters have reached you, you are in possession of my proceedings as far as Salta, the capital city of the most northern of the Argentine Provinces. From that place I wrote to you at length, and informed you that I was on the point of passing into Peru. After writing, I sold a few copies of the Scriptures, in addition to the number reported: the whole number sold at Salta was thirty-two Bibles. Leaving Salta, I proceeded to Jujuy, the frontier town of the Argentine dominions; and here my success very much exceeded my expectations. During the few days I was detained for want of mules, I sold 56 copies of the Bible. Jujuy is a small town, and its inhabitants generally very poor. I left it with the satisfaction that there was scarcely a decent family who were not in possession of the Scriptures: and it was still more gratifying to have perceived that many were engaged in their diligent perusal.

The road from Jujuy to Potosi is a dreary cold ravine; a perfect contrast, in its barrenness, to the green and fertile provinces of Salta and Tucaman, from which it leads. It contains, however, a considerable number of inhabitants, principally Indians, a most wretched and oppressed race. I availed myself of every opportunity, in this as well as in my other journeys, to forward the object of my mission. For the purpose of doing so most effectually, I generally rode two or three days a-head of the principal part of my baggage: by this means I gained time. A day or two after leaving Jujuy, perceiving a small village about half a league from the road, I made up a small parcel of five Bibles, and rode into it; supposing it possible that there might be a few there who could read, and would be willing and able to purchase, or, at least, to whom I might properly present them. On entering the village, I found it was of a lower description than I had anticipated: there was, however, a small chapel; and not being willing to return without making some effort, I inquired for the Clergyman. I was shown his residence; and, introducing myself to him, I explained the object of my visit to the village. He received me very kindly; and, inquiring the number of Bibles I had brought with me, said he would very gladly purchase the whole, as he could readily distribute them. Had I brought more, I could have parted with them.

At another village, about twenty leagues onward, of a very mean appearance, there were two Clergymen in the post-house at which I alighted. After a short conversation, I told them I had a few Bibles with me; and that, if they were not already in possession of copies, I should be glad to furnish them. They replied, they had the Bible in Latin and Spanish; and treated the subject with the utmost indifference. Grieved, but not disheartened, I walked into the village, while the

postmaster was preparing the mules, in search of an opportunity to make a similar offer to others. While thus engaged, I saw upon the counter of a little shop a book that seemed to me to be a Bible. I entered, and accosted the owner; whom I found to be a person far superior in appearance and intelligence to what I had expected. I asked him, after having ascertained that the book was the Bible, whether it was his? he replied that it was not; that it had been lent him by a friend. I then inquired if he would like to purchase a copy (showing him, at the same time, one which I had in my pocket): he instantly replied, that he should; and wished to know if I had any more. I told him I had: and we immediately proceeded to the post-house, where I opened my trunk, and sold him four copies; being as many as I judged I could spare. I told him, however, that I had a larger stock behind; and gave him a note to my servant, from whom I afterwards learned that he purchased six, in addition. This person had been informed by an English Medical Gentleman, a short time before, of the existence and character of the British and Foreign Bible Society; and was not a little surprised and delighted at meeting with its Agent.

At Tupita, a small town on the frontier of Bolivia, I sold eight copies; and left a small parcel in the possession of the gentleman with whom I lodged, to be forwarded to Tariga, a town of some consideration, thirty leagues distant, and which I regretted I could not visit. I hope soon to hear a good account of the Bibles forwarded there by my friend.

At Cotajaita, after having sold three or four copies of the Scriptures, an elderly Clergyman came to the house where I was staying, and eagerly inquired if the person, whom he heard had brought books, had left the town. He examined, and purchased half-a-dozen (all that I had of the large print), with the utmost joy and reiterated thanks, for distribution among his friends. With this gentleman I passed a considerable part of the ensuing day, Sunday, in edifying conversation. He treated me with the utmost kindness; and, early on the Monday, sent his servant to bring me to his house; where, although he himself was absent on clerical duty, I found the provision of a bounteous breakfast; and as soon as the service of the church concluded, he came to my quarters, and bade me a most affectionate farewell.

At Caiza, a village about fourteen leagues from Potosi, I sold four copies of the Bible to a shopkeeper of the place; giving him information respecting the means of a further supply, if it should be required. On the arrival of my luggage at Caiza, this man purchased twelve copies, in addition to those which I sold to him.

In a former letter I informed you that I had shipped seven cases of Bibles from Valparaiso for Peru, and had given directions to the consignee to forward them immediately to Potosi. As they were sent to the address of an individual in the employ of a particular friend of mine, a merchant in Santiago de Chile, and as my letter was accompanied by one from this gentleman requesting particular attention to its instructions, I of course felt perfectly satisfied that my cases would be awaiting my arrival at Potosi. You will easily imagine, therefore, what must have been my surprise and anxiety, when, upon inquiry at the Custom-house, I learned that no such articles had been received. In an extreme perplexity of mind, unable to form a single conjecture as to what could have happened, I determined to proceed at once to the coast;—the gentleman to whom I had a letter of recommendation at Potosi having kindly promised to assist and direct my servant in the disposal of such copies as he should have, on his arrival at Potosi. And the courier being on the point of starting, I did not await my baggage, but left Potosi a few hours after my entrance.

My departure from Potosi was so sudden, that I had no time to ascertain whether my ideas respecting the journey then before me were correct or not. I soon found, to my cost, that they were egregiously erroneous. I well knew that, from the great height of Potosi, 12,000 feet above the level of the sea, the cold of its nights and mornings must be severe; but I had always conceived that the road onward was a safe declivity into genial temperatures. I had also been informed that the whole of Peru was well populated, and that travellers would every where find ample accommodation. I left Potosi, therefore, without the least suitable preparation. My fellow-traveller, the courier, had delayed his departure some hours beyond the usual time; and, in consequence of this, was under the necessity of travelling the greater part of two successive nights. The whole road to Oruro, from whence I had to cross the great chain of the Andes in order to reach the coast, lay over the summits of mountains whose elevations were not considerably less than that of Potosi. We arrived the third day after leaving that city; but of the last forty-eight hours of our journey we were on the backs of our animals thirty-one. From the fatigue of this, and the extreme cold of the nights, and the bruises I received from the bad animals

they gave us at some of the posts, I arrived at Oruro seriously ill. I had here to await an opportunity to cross the mountains. In three or four days, a returning troop of mules presented itself: I was, indeed, very unfit to accompany it, but felt it my duty to make the attempt. We were ten days on our journey; and, altogether contrary to my expectations, notwithstanding its privations and severity, before its termination I had perfectly recovered my health. I then felt indeed the value of the blessing; and with a heart warm with grateful remembrance of the multitude of tender mercies which its gracious Author has vouchsafed me, would I now record its bestowment.

On my arrival at Arica, (the place where, a short time since, you will recollect, the Bible was publickly burnt by order of the Ecclesiastical Authorities,) I ascertained that the gentleman to whom the Bibles were consigned from Valparaiso had left Peru, and that the Bibles were in charge of a merchant of Tacua, fourteen leagues from Arica, to whom he had given no directions concerning them, further than that he should retain them until he heard from me. The gentleman, immediately upon my application to him, furnished me with every facility for passing them through the custom-house. After I had accomplished this, and put into circulation as many as I could dispose of in Arica, (and I regret to say, I did not sell more than four,) I immediately despatched the cases on their way to the interior. Arica is a small, poor, and insignificant place, excepting that it is the residence of several British merchants. Many Bibles are in the possession of the inhabitants: I do not, however, think they are much read: and this circumstance, as well as the small number of copies I was able to dispose of, is owing to a practice which some persons of excellent intentions and zealous to do good have adopted, but which cannot be too much deprecated—I mean an indiscriminate gratuitous distribution of the Scriptures. Its evil influence has extended all along the coast; and has penetrated, to a considerable extent, into the interior. The practice is most injurious to the cause of the Bible Society. Any number of copies may be thus distributed; but a readier method of limiting a beneficial circulation cannot be devised. On my arrival at Tacua, I found mules on the point of starting for Peru; and, as there was an opportunity of my proceeding with them, and taking with me a part of the stock of Bibles, I thought it my duty to accompany them, after having engaged a gentleman of Tacua to interest himself in the sale of the Scriptures in that town, and to forward the remaining part. I recrossed the mountains in safety; and again took up my quarters in Oruro, once a town of some consideration, on account of the mines in its neighbourhood, but now fallen into obscurity. The population is principally composed of Half-Indians, a poor but industrious race of people.

As the troop of mules with which I travelled brought a considerable consignment of goods from the coast, a curiosity was excited in the town, and a number of persons gathered together in the court of the custom-house, in order to see the cases opened. This ceremony, with regard to the goods belonging to the owner of the troop, was, however, put off, and my cases of Bibles alone were opened. I had no sooner removed the lid of one, than several persons seized a book; and having ascertained its nature, one after another asked me the price; and in the course of a few minutes I sold nine copies. A clergyman entering at this juncture, and seeing so many persons eagerly engaged in reading (for the greater part who had purchased were thus occupied), inquired what work it was; and upon being informed, scoffingly asked them what they wanted with so many Bibles, and made several other remarks of an adverse nature, but without any injurious effect.

It was then the evening of Saturday. A few persons came immediately to my lodgings and purchased Bibles: in particular, a clergyman, who arrived almost breathless, saying he had seen a person in the street with a Spanish Bible, who had informed him there were others on sale, and wished to know if it were true. I sold him a Bible, and gave him one of the brief notices. He visited me the next day in the most friendly manner.

On the ensuing Monday, to my surprise, I disposed of upward of fifty copies; and having sold as many as I judged could be spared, I left the town without having fully satisfied the desires of the people for the Scriptures. I was particularly pleased to observe among the purchasers a considerable number of Half-Indians. The clergy made a strong opposition; some because the notes of the church were wanting, and some because of the suppression of the Apocrypha.

At one of the post-houses, while the mules were feeding, having observed an Indian to be a very superior man of his class, I asked him if he would like to see a book I had with me, and presented him with a small Bible. He continued reading very attentively the whole time the mules were feeding, and returned it when they were ready. I asked if he would not like to purchase it: he said he should extremely, but had no money. The hire of

the mule coming to a real or two less than the price I was accustomed to ask, I told him, if he were willing, I would give it him for the price of the post. He agreed most joyfully; and, on parting, pressed my hand to his breast with the liveliest expressions of thankfulness. I feel assured that the Bible I sold him has fallen into excellent hands.

On my return to Potosi, I learned that seventy-six copies of the Scriptures had been sold during my absence, and that there was a probability that many more would have been disposed of, but for the active opposition made by the clergy—availing themselves, principally, of the absence of the Apocrypha; and preventing those over whom they possessed an influence, principally the lower or Half-Indians, a very interesting and numerous class, from purchasing. On my arrival, I sold but a very few copies in addition.

OBSERVANCE OF THE SABBATH.

The growing profanation of the Sabbath has, for some years past, been the cause of much grief and alarm to all the real friends of religion in our land; and we may also add, to every enlightened patriot. After several previous meetings, to consider the subject, a Society was formed in the city of New York on the 11th ult., denominated—"THE GENERAL UNION FOR PROMOTING THE OBSERVANCE OF THE CHRISTIAN SABBATH." Of this Society we publish the Constitution, and the names of the officers, in our present number—for the animated address with which the Constitution is accompanied we cannot make room. But we desire to call, in the most earnest and solemn manner, on every reader of our pages, to countenance and aid this great and necessary work—a work connected, as we deliberately and seriously believe, with the cause of God, and the continuance of free government, in our beloved country. We call especially on the inhabitants of Philadelphia to come forward at once, and with zeal, in aid of their brethren in New York. An awful responsibility, we verily think, will rest upon us, if we do not. But if we do, the example of the two largest cities in the American union, will, we doubt not, be followed in every part of our land, and, under the blessing of God, the great object in view will be obtained.

CONSTITUTION.

Article 1. This Society shall be denominated "THE GENERAL UNION, FOR PROMOTING THE OBSERVANCE OF THE CHRISTIAN SABBATH."

Article 2. It shall consist, indiscriminately, of the friends of morality and religion, of all denominations, who may choose to combine their influence for the promotion of this interesting object.

Article 3. As the weapons of the Christian warfare are not carnal, but spiritual, the means employed by this Society for effecting their design, shall be exclusively the influence of personal example and persuasion, with arguments drawn from the oracles of God, from the existing laws of our country, and appeals to the consciences and hearts of men.

Article 4. The Union shall annually elect a Board of Directors, consisting of a President, Vice-Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, and at least twenty-four Managers, eight of whom shall constitute a quorum.

Article 5. The Board of Directors shall elect an Executive Committee, to consist of not less than five, nor more than nine members, who shall conduct the business of the Society, and make an annual Report to the Society of their proceedings. The Board shall have power to fill vacancies which may occur in the list of Officers, or in the Executive Committee.

Article 6. Any person may become a member of this Union by subscribing the Constitution and signing the following pledge, viz:

"We, whose names are undersigned, do hereby acknowledge our obligation to keep the Sabbath according to the Scriptures; and we pledge ourselves to each other and to the Christian publick to refrain from all secular employments on that day; from travelling in steam-boats, stages, canal-boats, or otherwise, except in cases of necessity or mercy, and to aim at discharging the duties of that sacred day; and also that we will, as circumstances admit, encourage and give a preference to those lines of conveyance whose owners do not employ them on the Sabbath."

Article 7. Any Society formed for promoting the sanctification of the Sabbath may become Auxiliary to this Union by sending to the Corresponding Secretary a copy of its Constitution and Annual Reports.

Article 8. The officers of each Auxiliary shall be, ex-officio, Directors; and the members of each Auxiliary shall be recognised as members of the Parent Institution, and entitled to deliberate and vote in the transactions of its concerns.

Article 9. This Society shall hold its annual meeting in the city of New-York, on the Thursday immediately preceding the second Tuesday in May, at 10 o'clock, A. M., and no alteration shall be made in its Constitution except at an annual meeting, and by a vote of two-thirds of the members present.

LIST OF OFFICERS.

It will be seen from the list of Officers, (says the New York Observer, from which we quote,) that the selections were made agreeably to the broad principle specified in the Constitution. The Vice-Presidents represent no less than *nine* religious denominations, the Directors six, and the Executive Committee an equal number.

President.—Hon. Stephen Van Rensselaer, of Albany.

Vice Presidents.—Rev. Ashbel Green, D. D., Philadelphia. Hon. John Cotton Smith, Sharon, Conn. Rev. Alexander Proudfit, D. D., Salem, N. Y. Rev. Robert Semple, Virginia. Rt. Rev. Alex. V. Griswold, Bristol, R. I. Rev. James Milnor, D. D., New York. Rev. Joshua Soule, Bp. Meth. Ep. Church. Rev. Alvan Hyde, D. D., Lee, Mass. Rev. Francis Wayland, D. D., Pres. Brown Univ. Hon. Albion K. Parris, Portland, Maine. Hon. Nathaniel W. Howell, Canandaigua, N. Y. Hon. Joseph Nourse, Washington City. Francis S. Key, Esq., Georgetown, D. C. Hon. Duncan G. Campbell, Georgetown, D. C. John Griscom, LL.D., New York. Rev. J. G. Schmucker, D. D., York, Pa. Gen. John H. Cocke, Fluviana Co. Va. Governor Butler, Vermont. Rt. Rev. Bp. Chase, Ohio. Rev. Wm. M'Kendree, Bp. Meth. Ep. Church. Rev. Henry B. Bascom, Pres. Mad. Coll. Pa. Rev. Benjamin Mortimer, New York. Rev. John Stanford, New York. Rev. P. Milledoler, D. D. Pres. Rutgers' Coll. N. Bruns. Rev. Lucius Bolles, D. D., Salem, Mass. Col. Morgan, U. S. Army. Rev. Dr. Fishback, Kentucky. Capt. Charles B. Thompson, U. S. Navy.

Secretaries. ——— ———, Corresponding Secretary. John Stearns, M. D., Recording Secretary.

Treasurer.—Mr. Arthur Tappan, New York.

Directors.—Hon. Samuel M. Hopkins, Albany. Rev. David Porter, D. D., Catskill. Rev. Nathan Bangs, D. D., Mr. George Suckley, Elijah Pierson, John H. Hill, John D. Keese, Arthur Tappan, Dr. James C. Bliss, Dr. David M. Reese, Rev. J. J. Matthias, Rev. Charles G. Sommers, Rev. Thomas De Witt, Rev. Henry Chase, B. Badger, Rev. M. Bruen, New York, Rev. W. A. Hallock, New York. Hon. Frederick T. Nash, North Carolina. Hon. Theo. Frelinghuysen, Newark, N. J. Josiah Bissell, Jr., Rochester, N. Y. Rev. Lyman Beecher, D. D., Boston. Hon. Roger M. Sherman, Fairfield, Conn. Hon. Charles Marsh, Vermont. Robert Ralston, Esq., Philadelphia. Rev. B. B. Smith, Vermont. Rev. Dr. Aydelot, Cincinnati. Rev. J. H. Church, D. D., Pelham, N. H. Rev. J. H. Rice, D. D., Un. Theol. Sem. Va. Rev. Dr. Wylie, Washington, Pa. Wm. G. Pendleton, Esq. Richmond, Va. Capt. Charles W. Skinner, U. S. Navy. Hon. Williamson Dunn, Crawfordsville, Ind. Lieut. Benjamin Paige, U. S. Navy. Mr. Frederick Erringer, Philadelphia. Rev. Ch. P. M'Ilvaine, Brooklyn, N. Y.

Executive Committee.—Lewis Tappan, Dr. D. M. Reese, Dr. James C. Bliss, Rev. M. Bruen, B. Badger, Dr. John Stearns, John Griscom, LL. D., Elijah Pierson, John H. Hill.

SANDWICH ISLANDS.

(*Continued from p.* 236.)

As Mr. Bingham has been, for a considerable time, the only ordained missionary residing statedly at Honoruru, where foreign visitants chiefly resort, he has been the principal object of contumely. His brethren therefore adopted the following resolution.

That we deem the enmity, insult, opposition, and violence recently exercised towards Mr. Bingham as originating from enmity to our common cause, and therefore directed towards all our number, and with great pleasure tender him our sympathies, and pledge ourselves to defend him to the greatest extent of our ability from so ungrounded an abuse.

On the subject of trials from persecution, the missionaries remark as follows:

It is our desire and hope, that these trials may tend to increase our faith, and purify our hearts, and make us more humble, watchful, prayerful, and devoted, more active and faithful missionaries, and better servants of Him, who was most emphatically persecuted for righteousness' sake, and for whose sake we are scarcely worthy to suffer. Though our trials deserve not to be named as such, yet the simple mention of them may, perhaps, be among the

means of exciting the friends of missions to pray that those things which, in themselves considered, are to be deplored, may, by a gracious providence, be overruled for our good, and for the furtherance of the Gospel. We are not without our consolations. We would not ourselves forget, that during the period of these troubles to which we have referred, the principal chiefs and those who have made any profession of serious regard to the word of God, have, in general, given better evidence than before of the sincerity of their friendship to us, and to the cause of Christianity, and of their sincere desire to promote the cause of instruction and improvement. There must be seasons of sifting, as well as of ingathering; and we need not wonder if some, on whom we have placed confidence should be unable to stand the trial; and many others, who, to themselves at least, have seemed flourishing, should be found to have no depth, and soon wither away. But in this we are confident, "the foundation of God standeth sure, having this seal, the Lord knoweth them that are his."

Proposal for a Superintendent of Schools.

At all the stations, there is a desire manifested by most of the chiefs, and many of the people, to have more missionaries among them, and to receive more attention and instruction, than it is in our power to give. The whole field seems at present to be open and inviting, and many faithful labourers might, it is believed, engage in it with great advantage to the cause, and great satisfaction to the rulers.

If, with others, one man could be sent, who is thoroughly versed in the system of Bell and Lancaster, and able to establish it more fully and extensively throughout our numerous native schools, than it is at present, it would be a great advantage to this people. Let him be well versed in that method of instruction, and imbued with the spirit of missions, and willing to devote his life to that business; let him be desirous of teaching an academy for the younger class of chiefs and the most promising youths, to superintend a large school for the training of monitors, and occasionally to travel through the islands to inspect and to establish other schools; and we should regard his arrival here as an event highly encouraging to our hearts, and truly auspicious to the nation. If no such man can conveniently be sent when a reinforcement shall sail destined for these islands, and should Providence bring such a man in your way at any other time, we presume to say that no field more promising was ever opened, than is presented to such a teacher by the Sandwich Islands;—where no prejudices exist against that mode of instruction; where the genius and habits of the people favour it; where the inhabitants are not, and cannot soon be, favoured with any approach to an adequate supply of competent school-teachers; where the whole population seem desirous to be instructed, and yet have almost every thing to learn.

We hope, therefore, that the directors of the mission, who are aiming to raise the entire population of the islands to an elevated state of Christian civilization, and to get into extended operation and influence the arts, and institutions, and usages of civilized society, will not lose sight of what may hopefully be achieved by the arduous, devoted, undivided labours of another Lancaster in the Sandwich Islands.

Concluding Remarks.

In closing this long communication, in which we freely and respectfully submit to you our views, our plans, our wants, and wishes, you will allow us to express the sense of obligation, which we habitually feel, towards our friends who do not cease kindly to remember us. To you, dear sir, personally, to the Treasurer, to the Assistant Secretary, to the Prudential Committee, to the honoured Board of Commissioners, and to all who unite their prayers, their alms, or influence with yours in the cause of human salvation, we desire to tender our united and cordial thanks for the constant, lively, and prayerful interest, which has been felt and manifested respecting our field, our labours, our wants, and our prospects; and for the promptitude and energy, with which the Board, and its officers, and the Christian publick have hitherto extended the needful aid to the cause of this mission. This we regard as a gracious smile of heaven upon the enterprise, in which we are embarked. It is our earnest prayer, that He who has awakened that interest, and given both the desire and ability to render that aid, will mercifully continue and perfect what he has so signally begun, and that he will grant unto you and them his rich and everlasting blessing, and crown our poor services with such success, as to show to the world that, by a very feeble agency, by vastly disproportionate means, he can accomplish his great, benevolent and glorious designs, in the conversion of this nation; and to his adorable Name alone be all the glory.

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LAHAINA.

EXTRACTS FROM THE JOURNAL OF MR. RICHARDS.

Remains of Idolatry.

June 11, 1826. Sabbath. Last evening Boki called to inquire, whether it would

be proper for him to go to Kanapali, to spend the Sabbath, and conduct worship with the people. On being told, that it would be proper, he immediately set sail. This place is about six miles from Lahaina, or rather the principal village is that distance, but the district is a large one, being perhaps thirty miles in circumference. The number of inhabitants in the village is about 500. Meetings have been regularly conducted at that village ever since October last; generally by Taua, Robert, or Bartimeus. Soon after they commenced attending meetings there, on one Monday morning, as they were about leaving the place, they saw, in a conspicuous part of the village, three high poles with a taper flying from their tops like ensigns. They persuaded the owners to take them down, and send them to me; and the next day, on going to my door, I found these ensigns flying in front of my own house. On inquiry I found they were the *Akua mahi ai*, which may answer perhaps to the *Ceres* of the Romans, or more literally the god of husbandry. One object of Boki in going to Kanapali was, to ascertain whether the worship of such gods is still continued, and if so, to stop it entirely. There are still, in many places on the islands, multitudes who continue in rather a secret manner to worship their old false gods, but the number is every month growing less. At Kanapali, where, six months ago, they were all adherents to the old idolatrous system, the outward forms of the Christian religion are now observed in more than half the houses. The same is true of many other places on this island.

(*To be continued.*)

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of May last, viz.

Of Rev. John G. Bergen, from Mrs. Mary Green, Treasurer of the Female Benevolent Association of Lawrenceville, N. J., for the Contingent Fund -	$18 00
Of Judge Bayard, a collection in Princeton, N. J. for do. - - - -	16 83
Of Mr. John M'Mullin, a collection in the Sixth Presbyterian Church, Philadelphia, for do. - - - - - - - - -	15 00
Of Rev. James C. How, from Otsego Presbytery, for do. - - -	9 00
Of Rev. James Moore, from 1st Church, Washington City and Georgetown, each $5, for do. - - - - - - - - -	10 00
Of Rev. Joseph Myers, Genessee Presbytery, for do. - - - - -	5 00
Of Hugh Auchincloss, Esq. Treasurer of the Presbytery of New York, for do.	115 34
Of Nathaniel Davis, Esq. Treasurer of the Presbytery of Albany, for do. -	56 00
Of Rev. Robert Johnson, from Roundhill Congregation, Redstone Presbytery, old subscriptions for do. - - - - - - -	8 50
Of Rev. George Chandler, Kensington, for do. - - - - -	5 00
Of Rev. Robert Steel, Abington, for do. - - - - - -	10 00
Of Daniel Vanosten, on account of rent of a carpenter's shop, for do. -	7 00
Amount received for the Contingent Fund	$275 67
Of Rev. Joshua T. Russel, collected by him in New York, for the New York and New Jersey Professorship - - - - - - -	575 00
Of Rev. James Stafford, Concord Presbytery, for the Southern Professorship	54 40
Of Rev. Dr. Wm. M'Dowell, from the 3d Presbyterian Church in Charleston, S. C. for do. - - - - - - - - - -	100 00
Of Rev. Samuel Taylor, of Senior Class, 1824, for the Oriental and Biblical Literature Professorship - - - - - - - -	25 00
Of Rev. Alexander Williamson, of Senior Class, 1822, for do. - -	6 00
Of Rev. John M'Knight, from Silver Spring Education Society, in part of the subscription of Rev. James Williamson, for Senior Class 1821 Scholarship	11 00
Of Rev. Amzi Babbit, Senior Class 1819 Scholarship - - -	15 00
Of Rev. Elias W. Crane, do. do. do. - - - -	16 63
Of Messrs. Auchincloss, Sanford and Mason, they gave their mileage, $5 85 each, to the Student's Fund, $17 55 - - - - -	17 55
Of Hugh Auchincloss, Esq., Treasurer New York Presbytery, for do. -	11 67
Of Rev. James C. How, Otsego, do. do. for do. -	50
Total for the Seminary	$1108 42

Received of Rev. Jacob Green, from the Female Missionary Society of Bedford, West Chester County, New York, auxiliary to the Assembly's Board of Missions, for the support of Missions in South America - - -		$40 00
Of Rev. Samuel M'Farren, for the same object, viz.		
From Mount Pleasant, Sewickly Congregation - -	$10 00	
And from the Female Cent Society of Sewickly - -	10 10	20 10
Of Rev. Thomas Barr, from Pigeon Run, Richland Presbytery, for the South American Mission - - - - - - - -		12 34
Of Rev. Dr. Janeway, the amount of the proceeds of one day's labour in each month of the last year, as stated in the Christian Advocate for May, page 236, for the Mission about to be sent to Buenos Ayres - - -		29 00
Amount received for the South American Mission		$101 44
Amount of the collection after the 26th Annual Missionary Sermon in May last - - - - - - - - - - -		$192 00

View of Publick Affairs.

EUROPE.

European advices to the 30th of April, from London—and to the 1st of May, from Liverpool, and of the same date from Havre, are the latest which we have seen.

BRITAIN.—We are glad to be able to state that *The Corporation and Test Act*, the existence of which has long been the disgrace of Britain, is likely to be repealed. A Bill for its repeal passed the Commons, by a large majority. In the house of Lords it was opposed by Lord Eldon, but advocated by the Duke of Wellington, the Arch Bishop of York, and the Bishops of Lincoln, Durham and Chester. Eventually, it was, with two amendments, passed without a division, and returned for concurrence to the Commons—It will probably become a law, accompanied by a provision intended to preserve the ascendency of the established church—Discussions on the Corn Laws were going on in the British Parliament, but nothing final was agreed on—From the jarring, and even contradictory accounts and statements of facts, with which the English papers abound, we think it most probable, and yet by no means certain, that war will take place between Russia and Turkey, and that Britain and France will declare themselves neutral, except so far as they are pledged for the pacification of Greece, which pledge, it appears, that all the high contracting powers are harmoniously determined to redeem: and it is stated that three British ships of war, with 6000 troops, from Lisbon and Gibraltar, had actually arrived at the island of Corfu—The imports of Britain, in 1826, were 36 millions, the exports, 50 millions; in 1827, imports 43 millions, exports, 61 millions—of course the increase of trade has been considerable.

FRANCE.—On the 25th of March, General La Fayette took his seat in the Chamber of Deputies, in perfectly recovered health, and received the warm congratulations of his friends.—We have seen a wretched translation of a speech which he made on the 20th of April, on a bill to remedy the defects of the electoral system, from which we could learn little more than that he received the warm plaudits of his friends and the murmurs of his enemies, and that the bill, with amendments which he approved, was likely to pass. The liberal party are now dominant, and if they act with prudence, moderation and unanimity, they will probably preserve the ascendant—But their opponents have still much influence, and do all in their power to embarrass the liberals—The Baron de Damas succeeds the Duke de Riviere, lately deceased, as governor to his royal highness the Duke of Bordeaux. The war with Algiers is likely to be prosecuted with vigour, and it is stated that the Dey is preparing to defend himself by an army of 70,000 men.

SPAIN.—An account, to which some credit seems to be due, states that France has demanded from Spain a payment, or guarantee of payment, of what the latter kingdom owes to the former, under a threat, in case of refusal, that the French troops shall not, for the present at least, evacuate Spain: and it is added, that an imperious and laconic reply has been returned by the king of Spain and his ministers, stating that France is now indebted to Spain in no less a sum than fifty millions of francs—

the evidences of this debt having been lately found by the minister of finance among the archives, in a treaty concluded at Paris, in May, 1806, between Napoleon and Charles IV. of Spain—This reply, it is also said, was accompanied with a declaration that the French troops ought immediately to evacuate Cadiz. We were not so much surprised at the foregoing article of intelligence, as at one which is better authenticated—viz. that Spain has obtained a loan, to a very considerable amount, among the London merchants.

Portugal.—Confusion and disorder, it appears, still prevail in this kingdom, in consequence of the bad faith of Don Miguel, who it seems is determined to become, if he can, an absolute king, instead of acting, as he engaged to do, under the constitutional charter granted by his brother Don Pedro. There seems to be some expectation that the latter will come to Portugal, to settle the present disturbances; and the emperor of Austria is using some interference to prevent extremities: but in the mean time, arbitrary measures are adopted by Don Miguel and his party, and the friends of the new constitution are greatly oppressed, and some have fled for their lives.

Austria and Prussia.—It was for a time apprehended that these great powers were not friendly to the interposition of Russia, France, and Britain, for the pacification of Greece. It now seems ascertained that they are well disposed to preserve an entire neutrality.

Russia.—Rumours without end have been spread in Britain and France, in regard to the passage of the Pruth by a corps of the Russian forces. Such an event has certainly been expected for some months past, but whether the Pruth has actually been past or not, seems yet doubtful—nor is it quite certain, though highly probable, that the passage of this river would be immediately followed by open warfare between Russia and the Ottoman Porte. It appears by the last advices, that the treaty of peace between Russia and Persia has been ratified by the latter power, notwithstanding the endeavours of the Turkish Sultan to prevent it. By this treaty, Russia gains two considerable provinces from Persia, with a large sum of money, a part of which, it is stated, has been actually paid.

Turkey.—The last month has furnished us with no intelligence of much importance, in regard to the measures pursued by the Turkish Sultan and his Divan. It is known that every possible exertion and preparation for war, continues to be made; and that a number of additional heads, of some unfortunate Greeks, have been sent to Constantinople. Yet the conduct of the Sultan, towards Christians generally, within his dominions, has been less cruel and sanguinary than was expected. But he seems to unite the cunning of the fox with the ferocity of the tyger, and we fear the event will prove that those who trust his clemency, will pay for their confidence or credulity with their blood.

Greece.—The late accounts from Greece are, as usual, various and contradictory. It seems well authenticated that the new chief, Capo d' Istria, has arrived in the country, and been well received; and that he is making every exertion in his power to suppress piracy, and put some order and system into the distracted affairs of that desolated country. Some accounts represent him as acting the part of a Dictator; but it is not improbable that the efficient exercise of any authority may, for a time, be considered as dictatorial. The Greeks, it appears, have been obliged to abandon Scio. The remnants of Col. Fabvier's army there, are stated to have been saved by going on board a French frigate, which came opportunely for their relief. In some parts of the Morea, however, the Greek forces are represented as successful, particularly in the neighbourhood of Missolonghi. Ibrahim Pacha is still in Greece, and a vessel from Alexandria with provisions and stores for his relief, is stated to have arrived with it. That he must speedily quit Greece, unless powerfully reinforced, there can be no doubt.

ASIA.

The missionary corps in various parts of India appear, by the last accounts, to be eminently successful. A letter from a Baptist missionary at Monghyr says—"In Bengal, the people, I understand, are turning in bodies to the Lord; whole villages are renouncing idolatry for Christianity." This measure of success is not experienced every where, yet every where some success is witnessed, and in several places it is great and wonderful. From present appearances, we should hope that in half a century Christianity will be the prevalent religion of India, if not of the whole Asiatick continent—In the island of Java, the war continues between the natives and the Dutch; and the troops of the latter are so reduced by disease and death, that they can do no more than act on the defensive, and it is feared that even this will not long be practicable. The American consul, at Canton, has been obliged to leave China, in consequence of a broil in which a Chinese was killed.

AFRICA.

The son of the celebrated Mongo Park has lost his life in the Arimboo country, in an attempt to complete those discoveries which his father's death left unaccomplished. He fell a victim to poison, administered to him by the natives, in revenge for his violating some of their superstitions—The report of the murder of captain Clapperton and Laing, in Africa, is contradicted in the London Courier—Mr. Wolf, the Jewish missionary, has relinquished his intention of visiting the interior of Africa; he was, when last heard from, at Smyrna, and had solicited permission to travel in the Turkish empire—The colony of Liberia appears to be flourishing, although the last corps of emigrants had suffered greatly on a long passage. It is said that the coffee tree is found to be indigenous in Liberia, or its neighbourhood, and that the berries it produces afford a coffee nearly or quite equal to that of Mocha.

AMERICA.

BRAZIL and BUENOS AYRES.—War continues between these powers with no important advantage on either side. Don Pedro will probably be obliged to make a visit to Portugal.

COLOMBIA.—The party of Bolivar appears to be triumphant in Colombia. His friend and supporter has been elected President of the General Convention, in opposition to Santander, the rival candidate—We hope and believe that the tendency, although tardy, is sensible and hopeful, toward a better state of things in this great republick.

MEXICO.—The treaty mentioned in our last number, as having been negotiated between the United States and Mexico, has received the sanction of the proper authorities of our country, and is now made obligatory. We observe that Mexico, and the other republicks of the South, as well as the Emperor of the Brazils, are rapidly forming treaties with almost all the European powers. What folly for Spain to continue to claim these republicks as still her colonies.

CENTRAL AMERICA.—The angry and sanguinary controversy which has too long afflicted this republick still continues.

UNITED STATES.—Our Congress terminated their late session on the 25th ult., after passing 84 publick laws, beside a considerable number of a private nature: among these laws we are glad to observe one for the relief of the few remaining officers and soldiers of our revolutionary war: and most joyfully should we have hailed another, which we are not yet permitted to hail—an act to repeal that part of the Post Office law, which sets the law of our country against the law of God, by authorizing the carrying and opening of the mail and the Post Offices, on the Lord's day. We do hope that those of our countrymen who believe that patriotism as well as piety is concerned in "keeping holy the Sabbath day," will not vote for a single member of the next Congress, who is not distinctly understood to be ready to give both his vote and influence for the repeal of a law which gives a *national sanction* to Sabbath breaking, and impedes more than every thing beside, the efforts which are making to recal our citizens to a sense of their duty in regard to the day of hallowed rest.

We think we have never seen the face of nature wear a more smiling aspect than at the present time. The crops of hay must be uncommonly abundant, and the crops of winter grain promise well—In a few places desolating hail storms have swept away the hopes of the husbandman—How impressively are we taught by the dispensations of providence, as well as by divine revelation, our entire and immediate dependance on God! Shall we not fear his frowns? Shall we not be grateful for his favours? Shall we not obey his laws? Shall we not embrace his offered mercy?

TO READERS.

Several articles which we earnestly wished to insert in our present number, have unavoidably been delayed, and shall appear in our next.

We have been requested not to suspend the publication of our catechetical lectures; and shall therefore place a portion of one of them, as heretofore, at the beginning of our next number, and assign to another department of our work the continuation of the memoir of Mr. Eastburn.

The American Colonization Society were greatly aided by the collections taken up, in comparatively a few churches, on the last 4th of July. They request, and we earnestly second the request, that in the coming month the collections may be more general. What better acknowledgment can we make to God for the blessing of freedom, than by liberally bestowing of the property which he has given us, to carry freedom to those of his creatures, partakers of our own nature, who are yet deprived of the inestimable blessing?